

A N  
A D I O Y N D E R

T O T H E  
S V P P L E M E N T  
O F

F A T H E R R O B E R T P E R S O N S  
H I S D I S C U S S I O N  
of M. Doctor *Barlowes* Answer &c.

C O N T A Y N I N G

A Discouery, and Confutation of very many foule Absurdities, Falsities, and Lyes in M. D. *Andrewes* his Latin Booke intituled, *Responsio ad Apologiam Cardinalis Bellarmini &c.* An answer to the Apology of Card. *Bellarmino*.

W R I T T E N

By F. T. Authour of the Supplement, to iustify certaine places, and authorities alleaged, as well by him in the said Supplement, as by the Cardinall in his Apology, and pretended to be answered by M. D. *Andrewes*.

A L S O

An Appendix touching a Register alleaged by M. *Franc. Mason* for the lawfull Ordayning of Protestant Bishops in Q. Elizabeths Raigne.

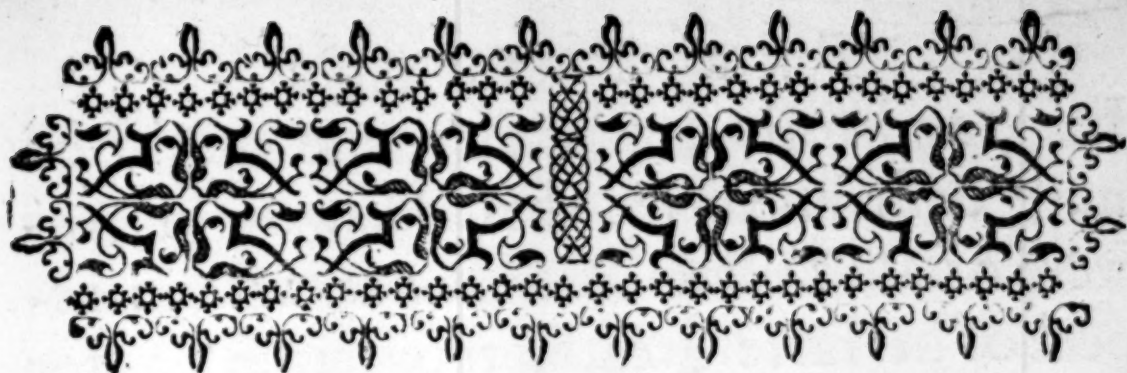
*Mentita est iniquitas sibi . Psal . 26 .*

Iniquity hath lyed to it selfe.

Imprinted with Licence, M. DC. XIII.







THE  
P R I N T E R  
*to the Reader.*

**G**ENTLE READER,  
Albeit the Authour of this  
Worke designed the same to  
be printed, and published  
together with his *Supplement*  
to *Fa . Persons his Discussion of M. Barlowes*  
*Answer &c.* by reason of the relation that  
the one hath to the other ( in which respect  
also this is intituled an *Adioynder* : ) neuer-  
theles for as much as afterwards, when this  
came to my hands, I vnderstood that *M.*  
*Barlowes* credit was already quyte crushed  
with the *Discussion of Fa . Persons*, and euery  
where so decried, that most men were fully  
satisfyed, concerning his ignorance, absur-  
dity



## THE PRINTER

dity , and folly , and therefore might be more desirous to see this *Adioynder* in Answer of *M. Doctour Andrews* ( as well in respect of his farre greater reputation , as for that he hath not yet byn answered by any in our tongue : ) And considering also that this *Adioynder* is growne to a farre greater volume , then the Author at the first intended , and that therefore many may desyre to haue it a part , both for the better cōmodity of carriage , and also for other good respects ; yea , and that the separation thereof from the *Supplement* cannot hinder , but that such as desyre to haue them both , may easely be satisfied , and cause them to be bound cyther togeather , or a sunder , as they shall best lyke ; I therefore resolved , with the good leaue of the Authour , to print , & publish them both in feuerall volumes .

For although this *Adioynder* , hath indeed a great connexion with the *Supplement* , and in some sort dependeth thereon , ( as being written only to iustifie the same , and specially concerning matters incident thereto : ) yet the points treated therein are

## T O T H E R E A D E R .

are so clearly handled, and discussed, that the truth of the Catholyke cause, and M. *Andrewes* his notable fraudes, and cauils, may sufficiently appeare thereby, without the helpe of the *Supplement*, notwithstanding the frequent references thereto.

I shall not need to say any thing concerning the intention, and drift of the Authour, for that the same may fully be seene, partly by the titles of the Chapters which follow immediatly, and partly in the 3. first paragraphs of the first Chapter, and therefore all that I thinke good to aduertise thee, *good Reader*, is, that albeit this Authour hath not had cyther the occasion, or the intention to answer all M. *Andrewes* his Booke ( but such points only, as are some way incidēt to the foresaid *Supplement*) neuertheles this *Adioynder* may serue for a sufficient answer to the whole, seeing it conteineth a confutation of at least an hundred Positions, Assertions, Paradoxes, Answeres, and Obiections of M. *Andrewes*; in all which he is proued to be cyther most Idle, and Impertinent, or egregiously fraudulent, and false, or els to argue directly

\* 3



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Etly for the Catholikes, against the common doctrine of his owne fellows, whereby thou maist easily iudge of the rest of his Worke, and what a number of like frauds, and follies might be discovered therin, if the whole were as throughlie sifted, and examined as these points haue bene, which haue occurred to this Authour by the occasion of his *Supplement*. And so vvishing thee aboundance of Gods grace for the discovery of Falshood, and knowvledge of the Truth, to the euerlasting good of thy ovvne soule, I take my leaue.

T H E

# T H E T A B L E O F C H A P T E R S.

**T**H E Authours intention is declared, and M. D. Andrewes his interpretation of Pasce oues meas, examined, and confuted. Furthermore it is shewed, that he hath belyed S. Augustine, corrupted S. Ambrose, notably abused S. Cyril, vainely carped at a Law in the Code, and foolishly approued the vnlawfull proceeding of Iustinian the Emperour against the Pope.

CHAP. I.

Pag. 1.

The Answeres of M. Andrewes to cerraine places of the Councell of Calcedon are examined, and confuted. His notable fraud in diuers things, and especially in the allegation of a Canon of that Councell is discovered: and the supreme authority of the Sea Apostolike clearly proued out of the same Councell and Canon.

CHAP. II.

Pag. 39.

M. D. Andrewes his answeres to three places of the Fathers are examined. And by the way the Cardinall is cleared from a false imputation of Iouinians heresie, and M. Andrewes truly charged therewith. Finally all that which we teach concerning the Popes authority, is necessarily deduced out of M. Andrewes his owne doctrine and expresse wordes. CHAP. III.

Pag. 98.

Four other places of the Fathers are debated, and M. Andrewes his Answeres thereto confuted. VVith a Discovery of notable corruption & falsity in him: and of three manifest lyes within little more then three lines. And by occasion therof, it is also proued, that 8. Popes who liued in S. Augustines time, bad, and excercised an vniuersall and supreme Authority. CHAP. IIII.

Pag. 123.

M. Andrewes his answeres to three other places, alleadged by the Cardinall out of the Fathers, are examined and confuted, and diuers, absurdities discovered therein. And finally he is proued to be a wrangler in the highest degree. CHAP. V. pag. 193.

A further manifestation of M. Andrewes his trifling, wrangling, and fraudulent humour, by his Answeres to other places of the Fathers, concerning Prayer to Saintes, which he deuiderh into

three



# T H E T A B L E.

three ranks, whereof the two first are examined in this Chapter.

CHAP. VI.

Pag. 218.

7.

The Answeres of M. Andrewes to the Fathers of the third ranke, are examined, and found to be either impertinent, fraudulent, or most iniurious to them; namely to S. Ambrose, whom he most egregiously abuseth. Also it is evidently shewed, that the Inuocation of Saints was generally practised, & approued as well by the ancient Fathers, as by all other faithfull Christians, in the Primitiue Church. CHAP. VII.

Pag. 258.

8.

Certaine obiections of M. Andrewes against Prayers to Saints are answered, and by the way, an imposture of the pretended Bishops, and Clergy of the Prouince of Canterbury in a Synodical Canon of theirs is discouered. And finally M. Andrews is proued to haue notably wrangled, ingled, and trifled throughout this whole Controuersy. CHAP. VIII.

Pag. 306.

9.

The Conclusion of this Adioynder, deuided into two Chapters. In this are detected diuers frauds and shifts common to M. Andrewes with M. Barlow; as to change the state of the question, dissemble that which most importeth in the Cardinalls text and argument; to abuse wrest, bely and falsify not only the Cardinall, but also the ancient Fathers, Councells, and holy Scriptures: and finally to face out matters impudently for lack of proofes. CHAP. IX.

pag. 361.

10.

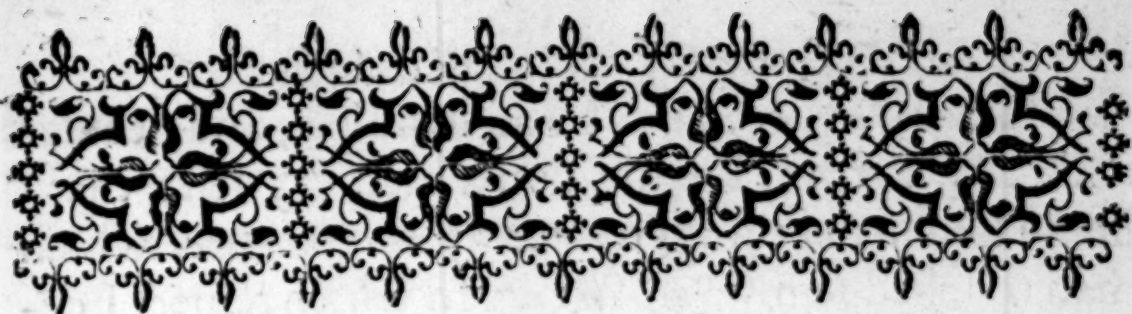
That M. Andrews ouerthroweth his owne cause, and fortifieth ours, graunting many important points of Catholike Religion: That he is turned Puritan in the point of the Kings Ecclesiasticall Supremacy. and betrayeth his Maiesties cause vnder-hand, pretending to defend it: and therefore is neither good English Protestant, nor yet good Subiect. Lastly what is the opinion of learned strangers concerning him, and his booke: with a good aduise for a friendly farewell.

CHAP. X.

Pag. 229.

An Appendix touching a Register alleaged by M. Franc. Mason for the lawfull Ordayning of Protestant Bishops in Q. Elizabeths Raigne.

T H E



THE  
AUTHORS  
INTENTION IS  
DECLARED,

AND

M. D. *Andrewes* his interpretation of *Pasce  
oues meas*, examined, and confuted.

FURTHERMORE

*It is shewed, that he hath belyed S. Augustine, corrupted  
S. Ambrose, notably abused S. Cyril, vainly carped at  
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ceeding of Iustinian the Emperour against two Popes.*

CHAP. I.



WHEN I had well-neere ended my  
*Supplement*, and already sent away  
the greatest part of it to the print, it  
was my chance to haue a sight of  
M. D. *Andrewes* his Answer to Car-  
dinall Bellarmine's *Apology*; and con-  
sidering that the subiect thereof was in effect the same  
A that



The rea-  
son that  
moued the  
Author to  
adde this  
Adioyn-  
der to the  
former  
Suplemēt.

that Father *Persons*, and I had handled, and debated with *M. Barlow*; I easily perswaded my selfe that I should find many things treated by *M. Andrewes*, which I had touched in my *Supplement*. In which respect I determined to take a speedy Suruey of his worke; and finding that he pretended now and then to answer some places, authorities, and arguments which had bene objected, as well by me, as by the *Cardinall*, I resolved to examine, and confute his Answers, in respect not only of my selfe, but also of the most Worthy *Cardinall*; not for that I thinke he needeth any defence, (who like an inexpugnable fortresse trenched on euery side, and fortified with bulwarks of truth, doth of himselfe sufficiently resist the assaults, and daunt both the courage and force of his enemies) but that in discharge of the obligation which all true Christians owe him, for his singular merits towards the Church of Christ, I may for my part, out of my pouerty, pay with *the poore widdow*, my *two mytes*; and therefore having offered one of them in my *Supplement*, I thinke good now to add the other; and the rather, for that I hope by the same meanes to preuent the *Cauills* of my Aduersary *M. Barlow*, who otherwise might perhaps in his reply (if he be disposed to make any) blame me, for not taking notice of such a worthy work (as that of *M. Andrewes*) and eyther turne me ouer to him for satisfaction touching those points, or els make vse of his answers himselfe; which being esteemed as a precious fruite of the fine wit and curious pen of the greatest *Rabbin* in the English Synagogue, are held (no doubt) by his friends, and followers for no other then oracles of *Apollo*, I meane, both infallible and irrefragable; for which cause I am the more willing to enter

ter into the examination of them. And therefore to the end thou mayst, *good Reader*, know how far I meane to proceed therein, thou shalt vnderstand, that seeing my *Supplement* is already vnder the presse, and that I haue no more tyme to bestow on this *Adioynder*, but vntill the said *Supplement* be printed, I make account, that I shall haue opportunity to handle but a few points: in which respect I think good, to make choyce of such on-ly as concerne some of the most important matters, cō- trouersed betwixt *M. Barlow*, & me, not doubting but that the same shall suffice to shew *ex vngue Leonem*, that is, to giue the Reader an abundant tast and tryall of *M. Andrews* his good spirit, and sincerity in the defence of his cause.

The Au-  
thors in-  
tention in  
this *Ad-  
ioynder*.

1. Well then to come to the matter. For as much as one of the chiefeest points debated in my *Supplement* (by occasion of the new Oath) is the question concerning the supreme and vniuersall Authority of the Apostolike Roman Sea (which authority I deduced specially from the Pastorall commission giuen by our Sauour to *S. Peter*) I thinke good to examine of what worth, and weight *M. Andrewes* his Answeres are touching the same, especially in his 16. & 17. page, where he laboureth seriously to proue three wayes against Cardinall *Bellarmino*, that our Sauours words to *S. Peter*, *Pasce oues meas* (alleaged, and learnedly vr- ged by the Cardinall) do make nothing for vs.

What  
question is  
specially  
handled in  
this *Ad-  
ioynder*.

*Supplement*  
chap. 1.  
nu. 58. 59.  
& seq.

2. First, he saith, that *S. Augustine* affirmeth that *S. Peter* had no peculiar increase by the word *Pasce*, and that *S. Ambrose* affirmeth the like of the words *oues meas*. And to the end that this may appeare, he pretendeth to lay downe the very words of those two Fa- thers. Of *S. Augustine* thus; *Cum Petro dicitur, ad omnes*

*D. Andr.*  
*Respons. ad*  
*Apolog.*  
ca. 1. pag.  
16.

*Aug. de*  
*Agon.*  
*Christ. c. 30.*



Ambros.  
de sacerdot.  
dignitate  
cap. 20.

4. *A Discouery of M. D. Andrews*

*dicitur, Pasce oues meas*: when it is said to Peter, it is said to all, Feed my sheep. Of S. Ambrose thus: *Eas oues non solum Beatus suscepit Petrus, sed & nobiscum eas suscepit, & nos cum illo accepimus omnes*. Those sheep not only the blessed Peter receaued, but also he receaued them with vs, and we all receaued them with him. And then M. Andrews addeth: *Nempe dictum illi Pasce &c.* for it was said vnto him, Feed, as well in the person of others, as in his owne, atq; *vel sic iacebit Cardinali ratio sua*: and so shall the Cardinalls reason serue him to no purpose. Thus argueth he.

3. But to the end, thou maist (good Reader) see, and note with what fidelity and conscience this man alledgeth the Fathers, I will lay downe the place of S.

S. Augustine  
somewhat more  
amply then he  
hath done,  
whereby thou  
shalt easily  
discouer his  
notable fraud.

S. Augustine in the place alledged by him saith thus:

Non enim sine causa inter omnes Apostolos &c. For not without cause doth Peter sustayne the person of the Catholike Church amongst all the Apostles, for to this Church the keyes of the Kingdome of heauen were giuen, when they were giuen to Peter, and when it is said to him, Doeſt thou loue me? Feed my sheep, it is said to all, and therefore the Catholick Church ought willingly to pardon her Children when they are corrected, and strengthened in piety, seeing we see, that to Peter himſelfe, bearing the person of the Church, pardon was granted both when he had doubted vpon the sea &c. and when he had thrice denyed his Maister &c. Thus saith S. Augustine, declaring that Pasce oues (which our Saviour said to S. Peter) was said to all the Church, because S. Peter bare the person of the Church: Which he did, by reason of the supreme authority that he had ouer the Church.

4. For else why should rather he, then others of

the

the Apostles be said to represent the whole Church, but because he was Head or supreme Gouvernour thereof; which we may learne euen in Cicero, who saith that, *Est proprium munus Magistratus &c.* It is the proper office or duty, of the Magistrate, to vnderstand that he beareth the person of the Citty. So he; speaking of the chiefe or supreme Magistrate: wherby it appeareth, that whatsoever is giuen to the King, as King, and Head of the Common-wealth, the same is giuen to the Common-wealth, wherof he beareth and representeth the person: and so in like manner what was giuen to S. Peter as Head of the Church, the same was giuen to the Church which he representeth. For which cause also S. Cyprian saith, that *Ecclesia est in Episcopo, the Church is in the Bishop*; and the reason is, because the Bishop is Head of the Church; & as this is true in euery particuler Bishop, in respect of the particuler Church which he gouerneth. So also is it most truly verified in the supreme and vniuersall Pastour, in respect of the whole Church whereof he is Head.

*Cic. offic. l. 1.*  
How S. Peter did beare the person of the Church when he receaued the keyes.

5. That this was S. Augustines meaning, it is euident by his owne doctrine in other places, where he sheweth plainly, that S. Peter bare the person or figure of the Church, in respect of his Primacy: *Cuius Ecclesia, saith he, Petrus Apostolus propter Apostolatus sui primatum gerebat figurata generalitate personam &c.* Of which Church Peter in respect of the primacy of his Apostleship, did beare the person, figuring, or representing the generality thereof. For if we respect what did belong properly to himselfe, he was by nature one man, by grace one Christian, and by a more abundant grace, vnus, idemq; primus Apostolus, one, & he the chiefe Apostle: but when it was said vnto him, *Tibi dabo claues, I will giue thee the keyes &c.* he signified the

S. Augustines meaning declared out of his owne doctrine. *Tract. vlt. in Ioan.*



6 *A Discouery of M. D. Andrews*

*uniuersall Church. Thus saith S. Augustine, teaching evidently, that S. Peter bare the person of the Church, by reason of the Primacy of his Apostleship, that is to say, because he was the chiefe Apostle; which the same holy Father signifieth also more plainly in another place, saying, Cuius Ecclesia ille agnoscitur gessisse personā propter Primatum quem in Discipulis habuit: Of which Church he is acknowledged to haue borne the person for the Primacy, which he had amongst the Disciples. And to the same purpose he saith also elsewhere, Petrus à petra cognominatus &c. Peter taking his name from a Rock, was happy, bearing the figure of the Church, hauing the principality of the Apostleship.*

*Idem in Ps.  
108.*

*Idem ser.  
13. de verb.  
Dom.*

*M. An-  
drewes  
fraud a-  
gainst the  
intention  
of S. Au-  
gustine.*

6. Loethen, for what cause *S. Augustine* said, that when *Christ* gaue to *S. Peter* the keyes of heauen & pastorall authority to feed his sheep, he gaue the same to all the Church, to wit, because *S. Peter* hauing the principality, or primacy of the Apostolicall dignity (and being consequently chiefe Pastor, and head of the Church) did beare, and represent the person, or figure of the whole Church. So that you see the place which *M. Andrews* bringeth out of *S. Augustine* against the Primacy of *S. Peter*, maketh notably for it, if it be considered with the circumstances therof, which he cunningly, and craftily concealed. But in the other place which he citeth out of *S. Ambrose*, he is more fraudulent, hauing plainly corrupted the text, which as it is in *S. Ambrose*, is very conforme to this doctrine of *S. Augustine*, signifying nothing else but that all the lawfull Pastors in Gods Church, receaued their Pastorall authority ouer their flocks, with *S. Peter*: and therefore he saith, *Quas oues, & quem gregem non solum tunc Beatus Petrus suscepit, sed & cum illo eas nos suscepimus omnes: Which sheep, and which flock not only the Blessed Peter then receaued, but a so*

*S. Ambr.  
de Sacerd.  
dignit. c. 1.*

*Alfurdities, Falsities, Lyes &c. Chap. I.* 7  
 we all receaved them with him. Thus saith *S. Ambrose*,  
 which all Catholikes do graunt and teach in like mā-  
 ner, because ( as I haue said ) *S. Peter* representing the  
 person of the whole Church ( wherof he was head ) re-  
 ceaved not that Pastorall authority for himselfe alone,  
 but also for the Church.

7. In which respect *S. Ambrose* saith very well,  
 that all the Pastors of the Church receaved their autho-  
 rity with him, though not in equall degree ( as *M. An-*  
*drews* would haue it ) who therfore bodgeh into *S. Am-*  
*brose* his text, these words of his owne, *Et nobiscum eas*  
*suscepit* : and he ( that is to say *S. Peter* ) receaved those  
*sheep with vs* ; as if *S. Ambrose* should meane, that *S. Pe-*  
*ter* had no prerogative in that point, but that he and o-  
 ther Pastors receaved them all alike, he with them, &  
 they with him ; for to that purpose doth *M. Andrewes*  
 also alledge the words of *S. Ambrose* afterwards, in a  
 different letter thus : *Et ille nobiscum, & nos cum illo oues*  
*illas pascendas suscepimus*, which manner of speech doth  
 indeed inforce a greater equality betwixt *S. Peter*, and  
 other Pastors, then the true words of *S. Ambrose* do im-  
 port, or then he euer did imagine, who taught expressly  
 elsewhere the *Primacy* of *S. Peter*, not only aboue all other  
 inferiour Pastors, but also aboue the Apostles them-  
 selues, saying, that albeit *Andrew* was called before *Pe-*  
*ter*, yet, *Primatum non accepit Andreas, sed Petrus*: *Andrew*  
*did not receaue the Primacy, but Peter* : yea, & in another  
 place he proueth it by these very words of our Sauour,  
 which are now in question, to wit, *Pasce oues meas*.

The mea-  
 ning of *S.*  
*Ambrose*  
 declared.

*Andr. ca.*  
 3. pag. 74.  
 §. Verum

*Ambr. in*  
 2. Cor. 12.

8. For hauing said, that our Sauour asked *Peter*  
 thrice whether he loued him ( not to learne, saith he, a-  
 ny thing of him, but to teach him, whom he meant to leaue to  
 us, velut amoris sui Vicarium, as the Vicar of his loue ) he  
 alleageth

*Idē lib. 10.*  
*cōment. in*  
*cap. 24.*  
*Euāg. Luc.*



S. Am- alleageth our Sauours words to S. Peter, to wit, Si-  
 brose pro- mon the sonne of Iohn, dost thou loue me &c. Pasce agnos  
 ueth S. meos, feed my Lambes, and then shortly after he inferreth  
 Peters Su- thereupon thus, *Et ideo quia solus proficitur ex omnibus,*  
 premacy *omnibus antefertur;* and therefore because he alone of all the  
 out of the *rest professed his loue, he is preferred before them all:* and  
 wordes *rest professed his loue, he is preferred before them all:* and  
 Pasce oues after a while he concludeth, that our Lord asked him  
 meas. the third tyme, whether he loued him: *Et iam,* saith he,  
*non agnos, ut primò, quodam lacte pascendos &c.* And now  
 Peter is commaunded, not to feed Lambs with a certayne  
 milke, as the first time, nor to feed the little sheep, as the  
 second tyme, but, *oues pascere iubetur; perfectiores, ut per-*  
*fectior gubernaret, he is commaunded to feed the sheep; to*  
*the end that he being more perfect, might gouerne the more*  
*perfect.* Thus saith S. Ambrose.

Three  
 things  
 taught by  
 S. Am-  
 brose.

9. Wherein it is to be noted that he teacheth 3.  
 things: The first that our Sauiour left S. Peter vnto vs,  
 as the Vicar, or Substitute of his loue, that is to say to  
 succeed him in that fatherly loue, & care of his Church  
 which he himselfe had; the second, that when our Sa-  
 uiour gaue to S. Peter the Pastorall commission, and  
 authority to feed his Lambes, and sheep, he preferred him  
 therin before all the rest of the Apostles; *Quia solus* (saith  
 S. Ambrose) *proficitur ex omnibus, omnibus antefertur:*  
 The third is, that wheras S. Ambrose obserueth three  
 degrees of Christians, to wit Lambes, little sheep, and sheep,  
 all recommended to the Pastorall care of S. Peter, he  
 giueth to vnderstand, that all sorts of Christians were  
 committed to his charge, and gouernment, and not  
 the weake only, but the most holy also, learned, and  
 perfect, yea euen the Apostles themselues, and there-  
 fore he saith: *ut perfectiores perfectior gubernaret.*

10. This then being S. Ambrose his sense, and  
 doctrine

doctrine concerning the Pastorall cōmission given to *S. Peter*, it is most euident, that when he teacheth that all Pastours receaued their flocks with *S. Peter*, he teacheth it in the same sense that *S. Augustine* doth, to wit, that because *S. Peter* ( being supreme Pastour ) represented the whole Church, and receaued the Pastorall authority not for himselfe alone, but also for all those who were eyther at that tyme, or euer should be subordinate vnto him, therefore all other Pastours receaued their authority not only *in him* ( as *S. Augustine* speaketh ) but also *with him*, that is to say, *in*, and *with* their chiefe Pastour, and head. And therefore, whereas *D. Andrews*, to make a greater shew of parity, or equality betwixt *S. Peter*, and other Pastors, hath added to *S. Ambrose* his text those words of his owne, & *nobiscum eas accepit*, it may passe for a piece of coggery, and well discouereth his skill to help the dyce when he is put to his shifts.

D. Andrews can help the dyce when he is put to his shifts.

11. Besids that, his vanity and folly notably appeareth, in that hauing gayned nothing, but rather lost his cause by alledging these two places of *S. Augustine*, and *S. Ambrose*, yet he braggeth thereof afterwards, as if he had got a great victory, saying in the 214. page that although, *pasce oues*, was said in the singuler number, and to one ( to wit *S. Peter* ) yet it passed to all, and that *clarius id loquuntur Ambrosius & Augustinus, quam ut obstrepere possint nouitij nostri*. *Ambrose*, and *Augustine* do speake ( or affirme ) it more plainly, then that our nouices can any way contradict it. So he; meaning by our nouices, the Catholiks, as I take it, though I know not why he so calleth them, neyther do I meane heere to discusse it, but will remit to the indifferent Reader to iudge, what cause he hath so to brag of these two Fa-

A wayne. brag of D. Andrews.

Andr. cap. 8. pag. 214. & 215.



thers, and what fidelity he hath shewed in alledging them, dissembling the cleare doctrine of the one, and corrupting as well the text, as the sense of the other: and thus much for his first answere.

12. In his second, he seeketh to retort the Cardinals

The second  
argument  
& answer  
of M. An-  
drews  
which he  
taketh to  
be so sharp  
that it will  
prick the  
Cardinall.

Andr. c. 1.  
pag. 16. 6.  
Verū vim  
videam⁹.

argument vpon him, and to proue the Kings Supremacy by the word, *pasce*, which he saith he knoweth will touch the Cardinall to the quick: *quod scio*, saith he, *punget Cardinalem*. Let vs heare then this sharp argument which I thinke will proue a very blunt one. Thus then he saith: *Negat Cardinalis Primatum Regis &c.* The Cardinall denieth the Kings Supremacy, and yet God said to a King, *tu pasces populum meum Israel*, thou shalt feed my people Israel: Where no man can deny, but that a King was made the Pastor of all Israel, yea of the Priests, except he will deny them to be part of Israel. Thus argueth this learned and sharp Doctor, ouerthrowing his owne argument sufficiently by his owne conclusion, graunting in effect, that if the Priests were not a part of the people of Israel, the King was not their Pastor.

13. To this purpose then, it is to be considered

See Suppl.  
Chap. 1. 7.  
18. 19. &  
sequ.

Num. c. 3.

Num. 1.

what I haue amply debated in the first Chapter of my Supplement, concerning the exemption, and separation of the Priests and Leuits from the temporall, and politike State, by the expresse words of Almighty God who gaue the Leuits (not to the temporall Prince, but) to Aaron and his children, *tradidi eos dono Aaron, & filiis eius de medio populi*, I haue giuen them (saith Almighty God) for a gift to Aaron and his children, out of the midst of the people. Besides, that God ordayned expressely that the Tribe of Leui should not be numbred, neither yet haue any part, or inheritance with the rest of Israel, because he had reserued the same for his owne seruice

service, and therefore would himselfe be their possession, Deut. 10.  
portion, and inheritance. So that this being very cleare 18.  
in the expresse words of the Law, ( which, as I also Supplem.  
proued, was neuer altered but rather confirmed at the c. 1. 22.  
institution of the Kings, who were expressely bound to 23. & 24.  
obserue the whole law, and to obey the high Priest )  
I may say to the Doctor, as he said before to the Cardi-  
nall, *atq; vel sic iacebit Doctori ratio sua.*

14. But put the case this were not so, yea and that  
the Priests of the old law had byn subiect to the Kings  
in spirituall matters ( wherof I haue already proued  
the contrary ) will M. Andrews inferre thereon, that  
therefore Kings haue also the spirituall Supremacy in  
the new law, without any new institution, or rati-  
fication therof by our Sauour Christ, or his Apostles?  
Doth not this great Doctor know, that the *Mosaical*  
law was abrogated by the law of grace, and that wher-  
as it was deuised into three parts ( to wit, *Iudiciall*, *Ce-*  
*rimoniall*, and *Morall* ) the two former vitterly ceased,  
and the third ( I meane the Morall part, contayning the  
Commaundements ) remayneth only in force, not be-  
cause it was instituted then, but because those Com-  
maundments being grounded on the law of Nature, are  
alwayes in force, and therefore ordayned againe to be  
kept in the new Law. In which respect the cōmand-  
ment cōcerning the *Sabboth*, doth not now bynd *Chri-*  
*stians*, as it was then ordayned and practiced.

Suppl. cap.  
1. vbi upr.

In what  
case Chri-  
stians may  
ground v-  
pon the  
law of  
Moyse.

15. And therefore M. Andrews might aswell intro-  
duce *Poligamy* practised in the old Law, as the spirituall  
supremacy of Kings (if we should graunt that they then  
had any such) and with much more reason might he  
teach abstinence from puddings, and other meates  
made of bloud; seeing that we find some commaun-



M. An-  
drews his  
beggary  
proofe for  
a tempo-  
ral princes  
spirituall  
Suprema-  
cy.

See *infra*  
cap. 6.

M. An-  
drews  
proofes of  
the tem-  
porall  
Princes  
suprema-  
cy, saue  
of Iu-  
daisme.

dements, or ordinance thereof, in the A&S of Apostles, whereas there is no one syllable in all the new Testament, to proue that Kings haue any spirituall authority ouer the Church; it being most euident that al those places of Scripture, which he or any other doth, or can alledge out of the new Testament to that purpose, do concerne only temporall obedience to the pagan Emperours, or Princes, who were then Persecutors of the Church, and therefore could not be spirituall heads or Gouvernours thereof, nor obeyed by Christians in spirituall matters. And this I say the rather, because M. Andrews doth not only heere, but also throughout his whole booke, seeme to ground his doctrine of the Kings spirituall Primacy, specially vpon the law of Moyses (as I shall haue occasion to shew further hereafter) which sufficiently bewrayeth the beggery and misery of his cause, and his want of proofes for the same by the law of Christ.

16. And although as well the ancient Fathers, as we, do ordinarily produce testimonies of the old Testament, not only for matters in controuersy, but also for instruction in matters of morality, yet neyther they, nor we euer do it, to other end, but to confirme things instituted, and taught in the new law, by the ordinance, and commaundment eyther of Christ, or of his spouse the Church; and this we do only in respect of the conformity that is in many things betwixt the figure, and the Verity (I meane betwixt the old law, and the new, Moyses, and our Sauour Christ, the Synagogue, and the Church) and not to the end to proue any thing to be necessary now, because it was ordainned, or practised then, which were rather a point of Iudaisme, then of Christianisme. And therefore this and other

other arguments of *M. Andrews* grounded only vpon the Iudicial lawes of *Moyſes*, may ſhew him to be rather a *Jew* then a *Chriſtian*, except he can bring ſome other ground for the ſame out of the new Teſtament, or ſome Apoſtolicall, or Eccleſiaſticall Canon or Tradition; which he neyther doth, nor euer ſhall be able to do.

17. But who ſeeth not, how he tryfleth in this point, as cōmonly he doth in all? For how doth it follow, that if it be true which we teach (to wit, that *Chriſt* made *S. Peter* ſupreme Paſtour of the Church by cōmaunding him to feed his ſheep) then he gaue the ſame ſpirituall authority to *David*, when he bad him feed his people of *Iſrael*? Is it not manifeſt, that although the word *paſce*, *feed*, as it was ſpoken to them both, doth ſignifie to gonerne, yet it is *Equiuocall*, being to be vnderſtood of a different manner of government in them both, that is to ſay, in the one ſpirituall, and in the other temporall? what conſequence then can he draw from the one to the other, except it be this, that as when God bad *David* ( who as a temporall man ) to feed his people of *Iſraell* ( which was a temporall people ) he gaue him temporall authority, making him head of a temporall Kingdome? So when he bad *S. Peter* ( who was a ſpirituall man, a *Prieſt*, an *Apoſtle*, and *Prince of the Apoſtles* ) feed his ſheep ( that is to ſay ) all the faithfull conteyned within his *Sheepfold* ( which is a ſpirituall congregation ) he gaue him a ſpirituall authority, and made him ſupreme Paſtor, and head of a ſpirituall Kingdome, that is to ſay, of his Church. And this no doubt is the moſt direct inference that can be made of the word *Paſce*, when it is applied in the old Teſtament eyther to *David* ( if we reſpect him, as he

2. Reg. 5.  
D. Andrews  
doth equiuocate  
egregiouſly.



14 *A Disconery of M. D. Andrews*  
was a King, and not a Prophet ) or else to any other  
temporall Prince.

18. And therfore whereas M. *Andrewes* saith,  
*Narro autem Cardinali &c. I declare to the Cardinall that*  
*Andr. vbi supra.* the tittle of Pastor was giuen in the holy Scriptures to Princes  
long before it was giuen to the Bishop, and much more often,  
as to Iosue before, and more often euery where in the holy  
history, and in the Prophets. This his narration, I say, is

D. An-  
drews ar-  
gueth im-  
pertinent-  
ly.

very idle, and impertinent, seeing it proueth not any  
thing which we deny, but that which we willingly  
graunt, to wit, that the words *Pascere*, and *Pastor*, are  
often applyed in the old Testament to temporall Prin-  
ces; but that they signify spirituall gouernment in them

Isa. 44.  
as Kings, M. *Andrews* will not proue in hast, and the  
contrary is manifest inough in *Cyrus* a Pagan, and I-  
dolatrous King, whome God called *Pastor meus*, and no  
man I thinke will be so absurd to imagine that he had a-  
ny Ecclesiasticall authority, or was Head, and chiefe  
member of Gods Church, wherof he was no member  
at all; besides, that the example which he giueth vs of  
*Iosue* out of the booke of *Numbers* doth not any way  
help his cause, but flatly confound him.

Num. 27. 19. For albeit in the Chapter which he quoteth, to  
wit the 27. it is declared that God commaunded *Moy-  
ses* to assigne and ordaine *Iosue* for his Successour in the  
gouernment of the people (least they should be like to  
*oues sine Pastore*, sheep without a Sheeheard) yet it is  
eident there, that he was not to haue any authority  
ouer the *High Priest*, but rather the cleane contrary, to  
wit, that he should depend wholly vpon the *High Priests*  
direction; and therfore wheras *Moyser* was commaun-  
ded there by almighty God to giue part of his glory to  
*Iosue*, *Theodoretus* doth very well obserue (as I haue  
noted

D. An-  
drews co-  
founded  
by an in-  
stance of  
his owne.

noted before in the Supplement) that *Moyſes* did distribute his dignity, and authority (which was both spirituall, and temporall) betwixt *Iosue* and *Eleazar* the High Priest, yet in ſuch ſort, that *Iosue* ſhould be directed in al his affaires by *Eleazar*. *Pro hoc*, ſaith the Scripture, *ſi quid agendum erit &c.* For him (that is to ſay *Iosue*) if any thing be to be done, *Eleazar* ſhall conſult the Lord, and at his word, he (to wit *Iosue*) ſhall go out, and in, and all the children of *Iſrael* with him, and all the reſt of the multitude. Thus ſaith the holy Scripture, wherby it appeareth that albeit *Iosue* was *Pastor populi*, yet he was but a temporall *Pastor*, or Gouvernour, and to be directed euen in temporall affaires by the spirituall *Pastor* *Eleazar*, whome Almighty God did illuminate and inſtruct in his conſultations, for the direction of *Iosue*. Now then, doth this example prick Cardinal *Bellarmino* throw you, or *M. Andrews*? Truly though he meant to prick the Cardinall, yet you ſee, he hath wounded none but himſelfe. Thus much to his ſecond anſwere.

*Theodor. quaſt. 48. in Num. See Suppl. nu. 21.*

*Num. 27.*

*M. Andrews* pricking argument doth wound none but himſelfe.

20. His third is in ſubſtance, that albeit *S. Auguſtine*, and *S. Cyril* haue amply cōmented vpon the Ghoſpell of *S. Iohn*, and vpon thoſe very words of our Saviour to *S. Peter*, *Paſce oues meas*, yet neyther of them (ſaith he) (*an*, *illuſtrem hunc fidei articulum de primatu Petri temporali*, this notable article of faith concerning the temporall primacy of *Peter* &c. So he. As if the Cardinall did teach, or affirme, that *S. Peters primacy* is a temporall primacy; which is a meere fiction of *M. Andrews* to frame matter for himſelfe to impugne; for ſeeing the ſpirituall primacy of *S. Peter* is ſo euident in the holy Scriptures, that he is now & then forced to graūt it in ſome ſort, yea (a) ſometimes as far forth in effect as we demaūd; though at other times he laboureth vtterly to ouerthrow it (as I ſhall

The third anſwere of *D. Andrews* examined.

*Andr. vbi ſupra pag. 17. lin. 4.*

(a) See after c. 3. 22. 36. 37. &c. ſeq.



(b) Cap. 5. shall haue occasiō to declare more largely (b) her after ) he  
 11. 18. 19. wil now needs presuppose that we teach the Popes Pri-  
 20. macy to be a *temporall primacy*, & why forsooth? Marry  
 because the Cardinal, as also all the Catholiks do teach,  
 that the spirituall authority which our Sauour gaue S.  
*Peter*, and his Successors, may, and doth in some cases  
 extend it selfe to temporall things, so far forth, as it is,  
 or may be necessary for the execution of their spirituall  
 (c) Supple- power, and for the benefit of soules, the publike good  
 ment cap. of the Church, and gods glory, wherof I haue giuen  
 1. nu. 59. sufficient reason in the first Chapter of my (c) Supple-  
 & sequent. ment.

21. Therefore I will only say for the present, that  
 if the Popes spirituall *Primacy* may for this cause be cal-  
 led a *temporall primacy*, then may M. Andrews ( who  
 If the Popes pri- taketh himselfe to be a *Bishop*, and a spirituall *Pastour* )  
 macy be a be iustly called, and nicknamed a *corporall Bishop*, and  
 temporall a *pecuniary Pastour*, because he doth punish men some-  
 Primacy, tymes in his spirituall court, not only in their bodyes,  
 M. An- but also in their purses: and if he would thinke him  
 drews is a absurd, who should so style, and intyle him, he is no  
 pecuniary Pastour. lesse absurd himselfe in calling the Popes *Primacy*, for  
 the like reason, a *temporall Primacy*. And although nei-  
 ther S. *Augustine*, nor S. *Cyrl*, do in the places cyted  
 by M. Andrews speake of any such extension of spiri-  
 tuall power to temporall matters ( whereof they had  
 no occasion to treat ) yet it sufficeth that they do not  
 deny it, yea and that they do both of them sufficiently  
 teach there, the *spirituall Primacy* of S. *Peter*, wherof the  
 other is a necessary consequent.

22. S. *Augustine* in that very Treatise ( wherto  
 M. Andrews appealeth, I meane vpon the Ghospell of  
 S. *John*, and the last Chapter ) hath that expresse do-  
 ctrine

Arino; and those very words which I cyted a little before, concerning the person, and figure of the whole Church, represented in *S. Peter*, *propter Apostolatus sui Primatum*, by reason of the Primacy of his Apostleship (or as he saith els where) *propter Primatum quem in discipulis habuit*, for the Primacy which he had amongst the Disciples. For which cause he called him also twice in the same place, *primum Apostolorum*, the chiefe Apostle, and saith, that *the Church receaued the keyes in him*, which as I haue shewed doth evidently proue him to be head and supreme Pastour of the Church, whereof only he, and no other of the Apostles is said to represent the person, and figure; so that *S. Augustine* sufficiently acknowledgeth *S. Peters* spirituall Supremacy in the place alledged by *M. Andrewes*.

*S. Augustine* acknowledgeth *S. Peters* supremacy in the place alledged by *M. Andrewes*.

*S. August. Tract. 124. in Euang. Ioan. Idem. in psal. 108.*

23. The like doth *S. Cyril* also in his cōmentary vpon *S. Iohns Gospel*, and in the same place which *M. Andrewes* cyteth, for there he calleth *S. Peter* expressly *Prince*, and *head of the Apostles*, saying: *Vt Princeps Caputq; ceterorum primus exclamauit, Tu es Christus filius Dei uiui: Peter as Prince, and head of the rest, first exclaymed, Thou art Christ the Sonne of the liuing God.* So he: wherby he teacheth evidently, that *S. Peter* was head, and supreme Pastour of the Church, in that he acknowledgeth him to be *Prince*, and head of the *Apostles*, who were the chiefe Magistrates, and Pastors therof; and therefore it is to be considered, how this agreeth with that which followeth presently after in *M. Andrews* his text, who hauing affirmed as you haue heard, that neyther of these Fathers law the article touching *Peters* temporall Primacy, addeth, *Id tantum vident, nec praterca quid, quia &c.* They see this only and nothing els, that because *Peter* had denyed his Lord not once, but thrice »

*S. Cyril cōment. in Cap. vlt. Ioan.*

*S. Cyril* also acknowledgeth *S. Peters* supremacy in the place which *M. Andrews* alleadgeth

*Andr. vbi supra.*



» he was asked concerning loue, not once but thrice, and  
 » so when he had abolished his triple negation, with his  
 » triple confession, he was restored to the place or degree  
 » of *Apostleship*, from the which he was fallen: for tou-  
 » ching the Primacy they are altogether silent. Thus  
 saith M. Andrews.

24. Wherin it is to be noted, that whereas he saith,  
 that these Fathers saw only this, which he heere setteth  
 downe, *nec prater ea quid, and nothing else*, it is eident-  
 ly false, for two respects; the one, for that they saw  
 more then he mentioneth, yea more then he listeth to  
 see, to wit, the Primacy of S. Peter, as I haue shewed out  
 of them both; the other is, because they saw not that  
 which he affirmeth in their behalfe, I meane, that S.  
 Peter was by those wordes of our Sauour restored to  
 his place in the *Apostleship* which he had lost; for if they  
 should haue said so, they should seeme to hould (or fa-  
 uour at least) the pernicious heresy of *Wycliffe*, that  
*Magistrates loose their dignity, and authority by mortall*  
*sinne*, which pestiferous opinion, those holy Fathers,  
 no doubt, would haue abhorred, if it had bene set a-  
 broach, or taught by any in their tyme; seeing that it  
 shaketh the very foundation of all obedience eyther to  
 Ciuill, or Ecclesiasticall Magistrates; because it doth  
 not only make all obedience vncertaine (for no man  
 knoweth who is in the state of Grace) but also giueth  
 occasion to Subiects vpon euery offence of their Prince  
 to call his authority in question.

M. An-  
 drews ma-  
 keth S.  
 Augustin  
 & S. Cyril  
 fauour a  
 pernici-  
 ous here-  
 sy.

25. Therefore to the end thou maist, good Reader,  
 know as wel the integrity of these Fathers in this point,  
 as M. Andrews his fraud, and bad conscience in alledg-  
 ing them, thou shalt vnderstand that S. Augustine saith  
 nothing at all, that may be so much as wrested to any  
 such

S. Augu-  
 stine bely-  
 ed by D.  
 Andrews.

such sense in that place, and doth elsewhere expressly teach the contrary, as when he saith: *Sanctus David de criminibus mortiferis &c.* Holy David did penance for mortall sinnes, and yet remayned in his honour, or dignity: and when blessed Peter shed most bitter teares, he repented that he had denied his Lord, and yet remained an Apostle: ( & againe a little after ) when Peter the Apostle denied our Sauour, and wept, and remayned still an Apostle, he had not yet receaued the holy Ghost. Thus saith S. Augustine; and could he teach a doctrine more contrary to that which M. Andrews fathereth vpon him? Aug. Ep. 50.

26. Let vs now see how he handleth S. Cyril, vpo whome it may be he principally relyeth for this matter; for indeed that holy Father saith somewhat concerning the same, though far otherwise then M. Andrews would make his Reader belieue, for thus saith S. Cyril: *Dixit, pasce agnos meos, Apostolatus sibi renouas dignitatem, ne propter negationem quæ humana infirmitate accidit labefactata videretur.* He (to wit our Sauour) said (to Peter) feed my Lambs, renewing to him his dignity of the Apostleship, least it might seeme to haue bene decayed by his denyall, which happened by humane infirmity. Thus far S. Cyril; who you see, neyther saith, nor meaneth that S. Peter fell from his Apostleship by his denyall of Christ, but rather signifieth the contrary, to wit, that Christ would not haue it so much as to seeme, or be supposed, that he had lost his dignity by his fall, and therefore renewed it by that new, and expresse commission, *ne labefactata videretur*, lest it should seeme to haue bene decayed, or lost. S. Cyril notably abused by M. Andrews. Cyril vbi supra.

27. Wherin also it is to be obserued, that the dignity wherof S. Cyril speaketh, was not the bare office, or degree of an Apostle, but that which was peculiar, and proper to S. Peter, and so acknowledged by S. Cyril him-



selfe a little before in the same Chapter, when he tearmed him *Principem, & Caput ceterorum*, the Prince and head of the rest of the Apostles, as also *S. Augustine* (as you haue heard) calleth it *Primatum & principatum Apostolatus*, the Primacy and principality of the Apostleship, and therefore I say, the Dignity which according to *S. Cyrils* doctrine our Saviour renewed in *S. Peter*, was his Primacy, and Soueraignty in Gods Church, and the renouation thereof was a confirmation, or rather an increas of it, as of a thing which he had neuer lost, and being then renewed, was made more eminent then before. But perhaps some will say, that *M. Andrews* doth not here plainly affirme as his owne opinion, that *S. Peter* fell from the Apostleship, but relateth the doctrine of *S. Augustine* and *S. Cyril*, who seemed to him so to say. Therefore let vs heare what he saith himselfe in another place concerning the same.

Andr.

p. 18. 215.

6. No 8

vero.

28. *Pasce oues*, saith he, expresse *fatemur uni dictum*

*&c.* we confesse expressly that *pasce oues* was said to one,

» yea thrice said to one, because he had thrice denied,

» *atque ea voce muneri restitutum &c.* and that he (to wit

» *Peter*) was by that word, or speech restored to his charge,

» and not constituted, or appoynted in a charge aboue

» others. So he, shewing evidently, that his opinion

» is, that *S. Peter* lost his office, and authority by his fall,

M. An-

drews

worthily

suspected

to hold

that Magi-

strats fall

from their

dignity

by mortal

sinnes.

and that he was restored thereto by those words of our

Saviour: which, as I haue said, fauoureth greatly of

that damnable and pernicious heresy, whereof I haue

spoken before, except he can tell vs (which he shall ne-

uer be able to do) how, and why *S. Peter* (rather then

all other men) lost his place, and office by his fall,

which (though it was most grieuous) yet proceeded

not of any infidelity, heresy, or malice, but (as *S. Cyril*

well

well noteth, and no man I thinke doubteth of it ) *contigit humana infirmitate*, hapned by humane frailty; so that if he lost his dignity thereby, the like must needs be thought of others in like fraylties, and much more in cases of more greivous, and malicious finnes, which would be an euident confirmation of *Wickliffe* Heresy.

29. But howsoever *M. Andrews* shall be able to purge himselfe of this suspition, it cannot be denied but that he hath most impudently abused and belyed both *S. Augustine* and *S. Cyril*, in making them affirme, that *S. Peter* fell from his *Apostleship* by his denyall of Christ, whereof the contrary is clearly gathered out of *S. Cyrils* owne words, and expressely taught by *S. Augustine*, as you haue heard before, which may also be confirmed by the testimony of the other *S. Cyril* Bishop of *Hierusalem*, and of *Optatus Mileuitanus*, who do both of them, not only teach in expresse words, that *S. Peter* did not loose his *Apostleship* by his fall, but do withall acknowledg his preeminent authority ouer the rest of the Apostles. *S. Cyril* saith thus: *Petrus princeps Apostolorum excellentissimus &c.* Peter the most excellent prince of the Apostles, did not only receiue pardon of his denyall ( of Christ ) *verum etiam dignitatem Apostolicam non ablatam retinuit*, but also retayned his Apostlicall dignity not taken from him. So he. And *Optatus* hauing signified that, *B. Petrus praferri omnibus Apostolis meruit*, Bles- sed Peter deserued to be preferred before all the Apostles, yea and that, *solus accepit claues ceteris communicandas*, he only receaued the keyes to be comunicated to the rest ( which was done *bono unitatis*, saith he, for the good of unity, in which respect, he also calleth him a litle after, *caput Apostolorum*, the head of the Apostles ) he concludeth after a while, that albeit Peter did alone deny Christ,

The  
same  
fathers  
collected  
by M. An-  
drews do  
contradict  
him.

*S. Cyril*  
*Hierosol.*  
*Cathech.*  
*Mytag. 21.*  
*S. Petrus*  
*Optat. l. 7.*  
*de Schif-*  
*mate Do-*  
*natistarum*



*Y*et, *bono unitatis de numero Apostolorum separari non meruit*: for the good of unity he did not deserve to be separated from the number of the Apostles. Thus saith Optatus, to shew the benefite & necessity of Unity in Gods Church. And this I hope may suffice for this point.

The place of 3. Fathers alledged by M. Andrews do confute him.

30. Now then, to draw to the Conclusion of the premisses, it appeareth plainly therby, that our Catholike doctrine, and arguments grounded vpon the wordes of our Sauour to *S. Peter*, *Pasce oues meas*, do remayne good and sound, notwithstanding *M. Andrews* false glosse therupon; yea, and that they are much confirmed by these very places of *S. Augustine*, *S. Ambrose*, & *S. Cyril*, which he hath produced against vs. For whereas all his drift is to proue out of those Fathers, that *S. Peter* had nothing more by that Pastorall commission, then the rest of the Apostles; you haue heard out of *S. Augustine*, that in receiuing that commission, he represented the person and figure of the whole Church, by reason of his Primacy amongst the Apostles: and out of *S. Ambrose*, that he was therby preferred before all the Apostles: and lastly out of *S. Cyril*, that he was Prince, and Head of the Apostles, and that the same dignity (for he speaketh of that which he acknowledgeth to haue bene in him before his fall) was renewed by that commission. Wherto may be added the testimony of *S. Chrysostome*, who in his booke *de Sacerdotio* treating of those words *Pasce oues meas*, saith, that our Sauour would haue *S. Peter* to be *auctoritate preditum*, *ac reliquis item Apostolis longe præcellere*: indued with authority, and also far to excell the rest of the Apostles.

*S. Chrysostome* for *S. Peters* Supremacy.

*Chrysost. de Sacerd. l. 2.*

31. And again, in his Homilies vpon *S. Iohns* Gospell, and the same words of our Sauour, he saith; that *Christ* asked *S. Peter* whether he loued him, because he

(to

(to wit Peter) was the mouth of the Apostles, and Prince, & Head of the Congregation: and further teacheth, that by those words, Christ committed vnto him *curam Fratrum*, the charge of his Brethren (for so he explicateth *Pasce oues meas.*) *Neque negationis meminit*, saith he, *neq;* *exprobrat; tantum dicit, si amas me, fratrum curam suscipias*, that is to say, neyther doth Christ remember Peters denyall, neyther doth he vpbraid him with it, but only saith, if thou louest me, take the charge of thy Brethren. So he: and that by S. Peters Brethren our Sauour meant the Apostles, it appeareth evidently afterwards in the same Homily, where S. Chrysostome noteth, that albeit at Christs last Supper, S. Peter did not presume to aske our Sauour a question, but willed S. Iohn to do it, yet now after this commission was giuen him, *commissa sibi fratrum cura*, saith he, *vicem suam alteri non mandat, sed ipse Magistrum interrogat*: the charge of his brethren being committed vnto him, he doth not now delegate any other, but himselfe asketh their Maister. Thus saith S. Chrysostome, giuing plainly to vnderstand, that S. Peter hauing by this commission receaued the charge of his brethren the Apostles, was more confident then before, and would not vse the interuention of any of them (because they were vnder his charge) but himselfe asked our Sauour, as the mouth, Prince, and Head of the Apostolicall Congregation, for so you haue also heard S. Chrysostome tearme him before, in the same Homily.

32. So that you see this holy Father teacheth the same, that the others before mentioned do, to wit, that S. Peter had by this commission, a preheminance, and prerogatiue aboue all the Apostles; yea, and that the charge, or gouernment of them (no lesse then of all  
inferiour



S. Leo. ep. 89. inferiour Pastours in Gods Church ) was committed to him ; which S. Leo also testifyeth expressly , saying that the charge of feeding the sheep of Christ , was more specially committed to Peter . And in another place , that , Peter was chosen out of the whole world to haue the chiefe charge of the vocation of the Gentills , & of all the Apostles , and of all the Fathers of the Church : vt quamuis in populo multi sunt sacerdotes &c . that albeit there are many Priests amongst the people , and many Pastors , yet Peter may properly gouerne them all , quos principaliter regit & Christus , whome Christ doth also principally gouerne .

Euseb . 33 . So ~~that~~ faith this famous , holy , and ancient Father , of whose great authority in Gods Church I haue spoken amply before , in answere of M. Barlows blasphemous speeches , and exceptions against him : and now to conclude , though I might add to these Fathers the cleare testimonies of Eusebius Emisfenus , Theophilactus , S. Bernard , and diuers others concerning S. Peters prerogatiue in his Pastorall commission aboue the rest of the Apostles , yet I will content my selfe with these already cyted , not doubting , but that they may suffice for answere to M. Andrews his idle cauills , where with he meant to pricke the Cardinall , imagining himselfe belike to be the mighty man that shooteth the sharpe arrowes , whereof the Psalmist saith , Sagitta potentis acuta ; but you see his sharp shafts do proue to be no better then sagitta paruulorum , the shuttlecocks of litle children , or rather to say truely , to be that fooles bolt , which as the Prouerb saith , is soone shot , wherof Salomon saith , sagitta in femore canis , sic verbum in corde stulti : as an arrow in the thygh of a dog ( who neuer can rest vntill it be out ) so is a word in a fooles hart , which truely I would haue forborne to haue said of M. D. Andrews ( were his

his folly far more exorbitant then it is ) if he did not shew so much virulency , and malice towards the worthy *Cardinall* , as he doth euery where , treating him most iniuriously with such opprobrious and contumelious tearmes , that he deserueth to be answered ( as the *Wyseman* aduyseth ) *secundum stultitiam suam &c.* according to his owne folly, lest he may thinke himselfe to be wise.

*Prou. 16.*

Concer-  
ning a  
law in the  
Code of  
Iustinian.

34. But let vs now passe to some other matter , which shall be a law in the *Code* , beginning *inter Claras* , which law is an Epistle of Pope *Iohn* the second , to *Iustinian* the Emperour , and another of *Iustinian* to him , wherein the Pope is acknowledged to be *Caput omnium Ecclesiarum* , the Head of all Churches . This law is cited by me in my *Supplement* , to proue the dutifull respect and obedience of the ancient Emperours, shewed to the *Apustolicke Roman See* , and to the same purpose it is also alledged by *Cardinall Bellarmine* in his *Apology* , to whom *M. Andrews* answereth thus : *Poterat Cardinalis abstinere à lege* , *inter Claras* , *citanda &c.* The *Cardinall* might well haue forborne to cyte the law *inter Claras* , which he knoweth not to be cyted *inter Claras leges* , amongst the cleare lawes , but amongst the obscure, and counterfait : he might also haue abstayned from mentioning *Iustinian* ( the Emperour ) who shewed himselfe to be Superiour to the Pope ( *aliqua ex parte* ) in some part , first in *Siluerius* the Pope and after in *Vigilius* , of whome he banished the former , and imprisoned the later . So he : wherein you see two things affirmed , the one that the *Cardinall* knoweth the law of *Iustinian* which beginneth *inter Claras* , to be cyted amongst the obscure, and counterfait lawes ; and the other, that *Iustinian* shewed himselfe to be in some

*Supplem.*  
*Chap. 1.*  
*nu. 99.*

*Apol. Car.*  
*Bellar. c.*  
*3. pag. 17.*

*Andr. :*  
*Resp. ad*  
*Apolog.*  
*cap. 3.*  
*pag. 81.*



The law  
Inter Cla-  
ras proued  
to be a  
most true  
& cleare  
Law,  
though  
M. An-  
drews  
hold it  
for ob-  
scure and  
counter-  
fait.

The testi-  
mony of  
Baldus.

See the Code  
l. i. tit. de  
sum. Trin.

Accursius

The testi-  
mony of  
Alciat.

Alciat. l.  
4. Parergo  
cap. 25.

part *superiour to Popes*, because he banished Pope *Sylue-  
rius*, and imprisoned *Vigilius*; I will briefly examine  
both these points.

35. As for the first, truly I cannot but wonder at  
*M. Andrews* his confidence and boldnes, or rather his  
impudence, so boldly and confidently to affirme (as he  
doth without any prooffe in the world) that the *Cardi-  
nall* knoweth the foresaid law to be cyted amongst the  
*obscure*, yea *counterfait Lawes*; whereas the *Cardinall*  
knoweth it to be held & esteemed not only *inter Cla-  
ras*, but also, *inter clarissimas leges*, amongst the most  
*cleare lawes*, for so the most famous Lawyer *Baldus* tear-  
meth it; who vpon this very law, maketh this Glosse,  
*Clarissima est lex, in qua Dominus Imperator &c.* This is a  
most cleare law, wherein the Emperour writeth to the Pope co-  
cerning the faith which he professeth. So he. And this  
may be confirmed with the authority of *Accursius*, who  
glosseth it no lesse then all the other Lawes in the Code,  
without making the least doubt or scruple in the world  
of any obscurity or defect therein.

36. But perhaps *M. Andrewes* will say that it can-  
not be denyed, but that some haue doubted of it, and  
impugned it. Whereto I answere, that true it is, that  
some heretikes of these latter ages haue either ignorant-  
ly, or maliciously called it in question, of whome the  
learned, and eloquent Lawyer *Alciat* saith thus: *Sunt*  
» *qui suspectam habent Ioannis Pontificis epistolam &c.* There  
» are some who do suspect Pope *Iohns* Epistle, which is  
» in *Iustiniens* Code, vnder the Title *De Trinitate*, and  
» say, that it is not found in some books, which as I thinke  
» they do in fauour of those who depresse the Popes au-  
» thority; as also I haue found other Authors corrupted  
» by them to the same end (to wit, the Chronicles of *Otho*

*Frisin-*

*Frisingensis*, and certaine verses of *Ligurius* the Poet.) »  
 But I do know it to be extant in very many old copyes, »  
 and that it cānot with any suspicion be impeached, and »  
 if one or two books haue it not, it is to be ascribed to the »  
 negligence of the Wryters, who somtymes omitted it, »  
 because they thought that it doth not much concerne »  
 the Science of the Law; neuerthelesse it is not to be »  
 doubted, *quin genuinus germanusq; Ioannis sit fœtus*, but »  
 that it is the proper & true worke of Pope *Iohn*. Thus  
 saith *Alciat*, who not only testifieth, as you see, that he  
 had himselfe seene it in very many old copyes, but also  
 yieldeth a probable reason why in some other copyes it  
 might be left out.

37. I could confirme this also by the testimony of Pope Ni-  
 the learned Lawier *Cuiacius* & others, if it were need-  
 full, as it is not, seeing that Pope *Nicolas* the first of that  
 name (who liued aboute 800. years agoe) cyteth the Epi-  
 stle of *Iustinian* the Emperour to Pope *Iohn*, beginning,  
*Reddentes honorem* (which he saith, *Iustinian* himselfe  
 inserted into his Lawes) & layeth downe some part of  
 it word for word, as it is yet to be seene in the law *inter*  
*Claras*, wherof we now treat (which law is, as I  
 haue already declared, an Epistle of Pope *Iohn* to *Iu-*  
*stinian*, wherin that other of *Iustinian* cyted by Pope  
*Nicolas* is inserted) wherby it is euident that the said  
 Law was, as it is now in the *Code* 800. yeares agoe, and  
 held for a cleare Law of *Iustinian*, wherof there are also  
 other most pregnant, and conuincing testimonies; for  
*Liberatus* who liued in *Iustinians* tyme, witnesseth that  
 he was himselfe at *Rome* when *Hypatius*, and *Demetrius*  
 came thither, sent from *Iustinian* the Emperour, to con-  
 sult with the *Sea Apostolike*, against the messengers of  
 certaine *Nestorian* and *Eutychian* Bishops, concerning

Pope Ni-  
 colas the  
 first cyted  
 this law  
 aboute  
 800. years  
 agoe.  
*Nicol. ep.  
 ad Michael  
 Imperat.*

The same  
 confirmed  
 out of *Li-*  
*beratus*  
 who liued  
 in *Iustini-*  
*ans* dayes.  
*Liberat. in  
 breuiar. c.*  
 20.



two, or three points then in controuersie betwixt the Catholicks in the East parts, and them ( which points also *Liberatus* setteth downe ) & addeth that Pope *Iohn* did write to the Emperour, *Et epistola sua firmanit quid confitendum*; and confirmed by his Epistle what was to be professed, or believed touching the same; and this was done, saith *Liberatus*, *nobis ibi positis*, whylest we were there.

38. So that it is euident inough that the Epistle of Pope *Iohn*, whereof *Liberatus* speaketh, is the same that is now in question, as well because the contents are the same, that *Liberatus* testifyeth, as also for that *Hypatius*, and *Demetrius* are mentioned therein to be the Embassadors of *Iustinian*, who brought it to the Pope; besides that *Iustinian* himselfe writing to *Agapetus* the Pope, maketh mention of his owne Epistle to Pope *Iohn*, and of Pope *Iohns* to him; as also Pope *Iohn* doth the like in his Epistle to diuers Senatours: finally *Iustinian* in a constitution of his directed to *Epiphanius* Bishop of *Constantinople*, and set downe in the Code in Greeke, relateth the substance of his Epistle to Pope *Iohn*, to the effect abouesaid, shewing also the great care he had to conserue the vnity of all the Churches in the East parts: *Cum ipso*, saith he, *Sanctissimo Papa veteris Romæ ad quem similia hisce perscripsimus*, with the most holy Pope himselfe of old Rome, to whome we haue written the like to these. So he. And then addeth further thus. *Nec enim patimur &c.* For we do not suffer that any of those things which belong to the state of the Church, be not related (d) to his Beatitude as being the head of all the most holy Priests of God, and specially because, as often as there hath risen any Heretikes in these parts, they haue bene corrected by the sentence, and Iudgement of that

venera-

Tom. 2.  
Concil. ep.  
Iustin. ad  
Agapetū  
vide Biniū.

Ibidem ep.  
2. Ioan. 2. ad  
Senatores.

L. 6. Tit.  
de sum.  
Trinit.

(d) τῇ αὐ-  
τοῦ μακαρί-  
στῆτι ὡς κε-  
φαλῇ οὕση  
πάντων  
τῶν ἁγίων  
ἐκ τῶν τοῦ  
Θεοῦ ἱερέων.

*venerable Seat*. Thus saith *Iustinian* in that cōstitution.

39. Wherein first he testifyeth, that he had written to the Pope of *Rome* ( who was then *Iohn* the second, as it is euident: ) secondly he signifyeth, that the substance of his letters to the Pope was the same in effect, that he wrote to *Epiphanius*; and this is so cleare by the contents of both the Epistles, that the one ( to wit that to *Epiphanius* ) is set downe in the *Code* in Greeke, without any translation, because the other to Pope *Iohn* which followeth in Latin, is the same in effect: in which respect the former in Greeke needed not to be translated, as the glosse witnesseth. Thirdly *Iustinian* in this Constitution to *Epiphanius*, not only acknowledged the Pope to be head of all the holy Priests of God ( as he did in like manner in his Epistle to the Pope ) but also giueth another most notable testimony as well of the Vniuersall authority, as of the perpetuall integrity of the *Roman Sea*, seeing he confesseth that all the heresies which euer sprong in the *East*, or *Greeke* Church, had been condemned by the Iudiciall sentence of that venerable Seat.

See the  
Code vbi  
supra.

A cleare  
testimony  
of the vni-  
uersall au-  
thority, &  
perpetual  
integrity  
of the  
Roman  
Sea.

40. Therefore can any man desire eyther more cleare proofes then these, that the law *inter Claras*, is a cleare, and no obscure or counterfait law? or more pregnant testimonies of the Primacy of the Bishop of *Rome* by the Ciuill or Imperiall law in the daies of *Iustinian*? Or yet a more euident demonstration of *M. Andrews* vanity, and folly, in seeking to obscure the perspicuous, and cleare light of this ancient law, with such a frivolous and vayne exception so clearly conuincd, as you haue seene? Whereby he also worthily incurreth the malediction of the Prophet, *Ne qui dicitis &c. VVo be to you who call good bad, and bad good, and make light dark* Esa. 5.



30 *A Discovery of M. D. Andrews*  
*nesse, and darknesse light. And thus much for this*  
*point.*

Two facts  
of Iustiniā  
the Emp.  
against 2.  
Popes ex-  
amined &  
reproued.

*Liberat. in*  
*Breuiar. c.*  
22.

*Andr. vbi*  
*supra.*  
*pag. 81. §.*  
*Vt nobis.*

A most  
absurd ar-  
gument of  
M. An-  
drews.

41. The other point which now resteth to be dis-  
cussed is, that *M. Andrews* saith, that the *Cardinall* might  
also haue abstayned from mentioning *Iustinian*, because he  
shewed himself to be *Superiour* some way to the *Pope*; first  
in banishing *Siluerius*, & after in imprisoning *Vigilius*; &  
wheras the *Cardinall* had also produced the testimony  
of the *Bishop of Patera*, who vpon the banishment of  
*Pope Siluerius* came to *Iustinian*, and protested Gods  
iudgment against him, saying, that though there were  
many *Kings*, yet there was not one alone as he, who was ex-  
pelled from his *Seat*, was *Pope* ouer the *Church* of the whole  
world ( meaning that there was not one *King* alone  
ouer the whole world, as there is one *Pope*, or vniuer-  
fall *Pastour* ouer the whole *Church* ) *M. Andrews* an-  
swereth thereto: *Non tam curandum &c.* It is not to be  
so much regarded, what the *Bishop* said, as what *Iustinian*  
did. And againe presently after; *Facta cum videamus,*  
*verba quid audiamus, vel Paterensis, vel Cardinalis?* seeing  
we see the facts ( of *Iustinian* ) why should we harken  
to the words, eyther of the *Bishop of Patera*, or of the  
*Cardinall*?

42. So he; arguing as you see, far more simply, &  
absurdly then it could haue bene belieued, or imagined  
of *D. Andrews*, if he had not himselfe published this in  
print. For if this kind of argument may passe for good,  
what hath there euer bene in the world so wickedly  
done, that may not be iustified? For howsoeuer it hath  
byn, or may be reprehended by holy, graue, or learned  
men, those that list to maintayne the fact, may say with  
this Doctor, *facta cum videamus, verba quid audiamus?*  
And when our *Sauour Christ* said to the *Iewes*, of those  
who

who fate vpon the Chayre of *Moyſes*, *Qua dicunt faci-* *Matth. 23.*  
*te &c. Do what they ſay, but not what they do*, might  
 not ſome haue answered ( according to this Doctors  
 rule ) *facta cum videamus, verba quid audiamus?* But to  
 the end that his abſurdity may the better appeare, let  
 vs conſider a little the manner, & quality of theſe facts  
 of *Iuſtinian*. Thus then paſſed the matter.

43. *Agapetus* the Pope, Predeceſſour to *Syluerius*, *Anaſt. in*  
 being at *Conſtantinople*, and hauing in the preſence of *Agapeto*  
 the Emperour *Iuſtinian* conuincd the hereticall Biſhop *Hiſt. miſcel.*  
 of that Citty called *Anthymus*, depoſed him and ordain- *& Paul.*  
 ed *Mennas* Biſhop in his place, wherewith the hereti- *Diac. l. 16.*  
 call and wicked Empreſſe *Theodora*, wife to *Iuſtinian*, *Liberat. in*  
 (and ſpeciall Patronelle of *Anthymus*) was ſo highly of- *Breuiar. c.*  
 fended, that ſhe neuer reſted to ſeeke the reſtitution of *22.*  
*Anthymus*, and the expulſion of *Mennas*: and to that end *Platina*  
 ( *Agapetus* being ſhortly after deceaſed ) ſhe made great *Blond. dec.*  
 inſtance to *Syluerius* his Succeſſour, to obtaine it of him, *1. lib. 3.*  
 and being flatly denyed, ſhe practiſed his ouerthrow, *Niceph. l.*  
 and cauſed him to be falſly accuſed by counterfeit let- *17. cap. 18.*  
 ters, to haue intelligence with the *Goths* againſt the *Naucter.*  
*Roman* Empyre, and to betray vnto them the Citty of *Gener. 18.*  
*Rome*. Vpon which pretence he was by her order taken *anno 510.*  
 by *Belliſarius*, and ſent into baniſhment. Loe then one *The wic-*  
 of the two facts, which *M. Andrews* iuſtifieth with his *ked pra-*  
 rule or maxime of *facta cum videamus, verba quid audia-* *ctiſe of the*  
*mus?* But can there any thing be more ſhamefull, or *hereticall*  
 more ſhamefully defended? And ſo I may likewise ſay *Empreſſe*  
 of the other fact, which paſſed in this manner. *Theodora*  
 againſt  
 Pope Syl-  
 uerius.

44. *Syluerius* the Pope being baniſhed, the wic-  
 ked Empreſſe intruded *Vigilius* into his Seat, vpon aſſu-  
 red promiſe on his part, to ſatisfy her deſire. And al-  
 though *Vigilius* ( as ſome write ) began to publiſh De-

crees



Paul. Dia-  
con. in lu-  
stiniano.

Amoyn.  
dereb. gest.

Franc. l. 2.  
cap. 32.

Marian.

Scotus 19

Platina in

Vigilio

Blond. dec.

1. l. 6.

Petrus de

Natal. l. 6.

c. 12.

S. Greg. l.

2. ep. 36.

Baron. an

547. pag.

357.

Idem An.

538. & Libe-

rat. in Bre-

uiar. c. 24.

(c) Sup-

plem. cap. 1.

nu. 108.

Iustinian

the Empe-

rouer was

so igno-

rant that

he could

neither

wryte nor

read, and

therefore

easily de-

ceaued by

subtil he-

retiks.

Suydas in

Iustiniano

crees in fauour of her heresy, during the life of *Siluerius* (that is to say, whyles he himselfe was an Intruder, and no true Pope) yet such was Gods mercifull prouidence for the preservation of *S. Peters* Seat in the integrity of the Catholike faith, that *Siluerius* deceasing shortly after, and *Vigilius* being by the meanes of *Bellisarius* canonically chosen (whereby he became of an Vsurper to be true Pope, and successour to *S. Peter*) he vtterly changed his mind, and former course, & not only refused to performe his promise to the Empresse, in the restitution of *Anthymus*, but also coming afterwards to *Constantinople* (where the Emperour receiued him with great honour) he excommunicated her, and other her adherents, as *S. Gregory* witnesseth, who liued at the same tyme.

45. And albeit some write that she procured his banishment, yet others affirme (with more probabillity) that the same hapned after her death, and was procured by the instigation of *Theodorus* Bishop of *Cæsarea* in *Cappadocia*, who was a very fire-brand of Schisme and sedition, and a peruerse hereticke, though he cunningly cloked it a long tyme, being secretly an *Origenist*, and one of the Sect called *Acephali* (who impugned the Councell of *Chalcedon*, & were *Eutychians*;) finally he was the man who in the end wholly seduced the Emperour, and made him a flat heretike, as I haue signified (c) before. So that it is no meruail that the Emperour being himselfe so ignorant, and vnlearned as he was (not hauing so much skill, as either to writ, or read, being as *Suydas* testifieth *Analphabetus*, one that neuer learned his Christ-crosse, and therefore easy to be abused by the practise of subtle Heretiks) it is I say no meruail that he transgressed the bounds,

and

and limits of his Imperiall authority, as well in these two Acts concerning these two Popes, as also in diuers others. In which respect *Euagrius* a famous Historiographer ( who wrote his history at the same tyme ) ha-ving signified that God strooke him with suddayne death, for punishment of his wickednes, made no doubt to conclude, concerning him, in these words: *Iustinianus cum omnia omnino turba, atq; tumultu compluisset &c.* When *Iustinian* had filled all the world with trouble, and tumult, and receaued in the end a due reward for the same, he passed from this life to endure the penalty thereof in hell, according to Gods iust iudgement.

46. Now then, these being the facts of *Iustinian* the Emperour, towards these two Popes, let vs ponder a litle what reason *M. Andrews* hath to prefer the same before the Bishop of *Patera's* censure thereof, which he vtterly reiecteth, as not meriting any consideration. It is therefore to be considered, that these facts of the Emperour were no lesse repugnant to all the Catholicke Emperours his predecessours ( of whome I haue treated amply (d) before ) then to his owne course and proceedings from the beginning of his Empire, vntill the tyme of *Siluerius* the Pope, as it doth evidently appeare not only by his publike Decrees and letters written to the Popes *Iohn* the second, and *Agapetus*, and to *Epiphanius* Bishop of *Constantinople* ( wherof I haue spoken sufficiently already: ) but also by the great honour he did, and the reuerent respect which he bare to *Agapetus* the next predecessour to *Siluerius*, whom as the Historiographers do testifie, he receaued into *Constantinople*, cum summa ueneratione, with exceeding great veneration.

47. And when *Agapetus* had conuinc'd & con-

E

founded

*Euagr. l. 4. cap. 40. Idem lib. 3. cap. 1.*

The Iudgment of *Euagri* concerning *Iustinians* death, and the state of his soule.

(d) See Supplement. cap. nu. 90. & seq.

*Anastas. in Agapeto. Blond dec. 1. l. 3. Naucles Gen. 18. an. 510.*



Anastas.  
in Agape-  
to Naucle.  
vbi supra,  
Nouel. 4.

The two  
facts of Iu-  
stinian a-  
gainst two  
Popes,  
ouerwayd  
with ma-  
ny other  
of his  
owne in  
honour &  
fauour of  
the Sea  
Apostolik.

The im-  
portance  
of the Bi-  
shop of  
Patera his  
reprehen-  
sion of Iu-  
stinian's  
fact a-  
gainst  
Pope Syl-  
uerius.

founded the *Eutichian* Bishop *Anthymus*, he (I meane the Emperour) not only renounced the *Eutichian* heresy, wherewith he had bene before somewhat infected, but also, *humiliavit se*, saith *Anastysius*, *Sedi Apostolice*, ac *Beatissimum Agapetum adorauit*, humbled himselfe to the Sea Apostolike, and adored the most blessed *Agapetus*, yea and approued his deposition of the hereticall Bishop *Anthymus*, and willed him to ordayne & consecrate *Mennas* in his place, which he also did, as I haue signified before. Therefore, I say, if *Iustinian's* fact against *Siluerius*, and *Vigilius* be so much to be esteemed (in M. Andrews his iudgement) as to be preferred before the words and iudgement of a learned Bishop of the same age, why shall not all these former facts of his (I meane his publike Decrees, letters, and most humble submission to *Agapetus*, all which were conforme to the beliefe, and practise of the whole Church at that tyme) why shall they not, I say, overweygh M. Andrews his words, and approbation of onely two facts done in fauour of Heretykes, and by their instigation, who notably abused *Iustinian*, and circumvented him, as it is euident in the histories? May not we therefore with much more reason say of this Doctor, then he said of the Bishop, *factacum videamus, verba Doctoris quid audiamus?*

48.

But now if we weigh the words of the Bishop of *Patera*, of what weyght they ought to be, yea, and were indeed with *Iustinian*, we shall easily see how vaine, and idle this Doctors words, and concepts are, who so litle esteemeth them as you haue heard. It is therefore to be vnderstood that this Bishop was a Grecian by birth and habitation, and not bound to *Siluerius* the Pope by any temporall obligation, of country

country, kindred, benefit, or former acquaintance, (seeing that for ought that is knowne to the contrary, they neuer saw one another before *Siluerius* came to *Patera*, which was the place assigned for his banishment) whereupon it followeth, that nothing els but meere conscience and the regard of his duty to God, and to the Roman Sea (euen by the instinct of that holy spirit which inspired the prophets in like cases) did mooue this Bishop to go to the Emperour, and so freely, and sharply to reprehend him for his fact, as he did, with protestation of Gods Iudgements against him; for so saith *Liberatus*, who then liued and wrote the story: *Iudicium Dei*, saith he, *contestatus est de tanta Sedis Episcopi expulsionē*. The Bishop of *Patera* called to witnes (or rather protested) Gods Iudgement against him for expelling the Bishop of so great a Seat: which words beeing also related by the Cardinall out of *Liberatus*,

*Liberat. in breuiar. ca. 22.*  
The Bishop of *Patera* protested Gods Iudgement against *Justinian*.  
*Idem. ibidē.*

*M. Andrews* thought good to nipp out of the Cardinals text, belike because he thought that those words might make the Reader the rather to reflect vpon the propheti- call zeale & spirit of this holy Bishop, & the importance of his graue & serious reprehension of the Emperour.

See Card. Apol. pag. 27.

49 But whether he did it of negligence or malice, I leave it to God, & his owne conscience to iudge, and will only say of him, that preferring, as he doth the inconsiderate act of the ignorant, and vnlearned Empe- rour (misled by heretikes) before the zealous, & graue speech & censure of a Catholik, & learned Bishop, he suf- ficiently discovereth his owne heretical spirit, especially seeing that he could not but see in *Liberatus*, of what mo- ment, & weight the Bishops words were, which appea- reth by the notable effect that they wrought in the Empe- rour himself, who was moued therby to recall his fact, as

*M. An- drews* dis- couereth an hereti- call spirit in his Iudgment of *Iustini- ans* fact.

*Liberat. vbi supra.*



*Liberatus* testifieth in these words: *Quem audiens Imperator reuocari Romanam Siluerium iussit &c.* The Em-  
 perour hearing the Bishop of *Patera*, commanded *Sil-*  
 reuoked *uerius* to be called back to Rome, and the matter to be  
 his sentence examined and tryed, concerning his letters (meaning the  
 against Pope *Sil-* letters wherof he had bene falsely accused) *ut si appro-*  
 uerunt v- *baretur ab ipso fuisse scriptas in quacunque Civitate Episcop-*  
 pon the *dederet &c.* to the end that if it were proued that he had  
 reprehension given written them, he might live, or remaine Bishop in any other  
 him by the City, and if they were found to be false, then he might be  
 the Bi- restored to his seat. Thus saith *Liberatus*, wherein it is to  
 shop of *Patera.* be noted, that although the Emperour vpon the Bi-  
 shops admonition, commanded that the matters  
 whereof *Siluerius* was accused, should be better exami-  
 ned; yet he did not presume to ordayne, that in case he  
 should be found guilty, he should be deprived of his  
 Dignity, but only that (for the security of the City  
 of Rome) he should live in any other City, and there  
 exercise his function and charge.

*Idem ibi-  
dem.*

50. And *Liberatus* doth also further declare, that as  
*Siluerius* was returning to Rome according to the Em-  
 perours order, *Bellisarius* caused him (at the instance of  
*Vigilius*, who then vsurped his Seat) to be deliuered  
 into the hands of two of *Vigilius* his servants, in whose  
 custody he perished shortly after with famine & mise-  
 ry, in an Iland called *Palmaria*; wherby it appeareth  
 how the Emperours reuocation of his fact was frustra-  
 ted, to wit, not by his owne fault, but by the sinister  
 practise of his officers, & ministers, who by the help of  
 the wicked Emperesse *Theodora*, easily deluded him. So  
 that M. Andrews might learne by this relatiō of *Liberat-*  
 how potent were the Bishops words, which he so litle  
 esteemerh; and the reader may note as well M. Andrews

his

his folly, as his bad conscience: his folly, in that he maketh more accompt of the temerarious, and erroneous act of the Emperour (which he himself acknowledged for such, & recalled) then of the Bishops admonition, which made him see and repent his error; his bad conscience, in that he dissembled all this, though he could not but see it in *Liberatus*: for no man can imagine that he would be so negligent as to answer to this objection of Cardinall Bellarmine, and not to search the Authour alledged by the Cardinall, to see whether there were any corruption in the allegation; & therefore thou maist see, good Reader, with what sincerity he useth to treat matters of Religion (though the same import no lesse then the eternall saluation, or damnation of mens soules) not caring what he saith or dissembleth so that he may shift of the matter for the tyme with some shew of probability, whereof we shall see much more experience hereafter in him, as we haue already seene the like in *M. Barlow*. For truly it is hard to say whether of them is more fraudulent, and absurd in this kind.

M. Andrews his folly in approving an act which the author of it did after disallow and repent.

The bad conscience of M. Andrews in dissembling the truth which he could not but see in *Liberatus*.

51. In the meane time two things are evident by this which hath been heere debated; the one, how weakely *M. Andrews* argueth when he saith, that the Emperour *Iustinian* shewed himself in these two acts to be superiour to the Pope *aliqua ex parte*, for it may well be graunted in some sense, & he gaine nothing by it, seeing the like may be said of *Nero*, who put to death *S. Peter*, and *S. Paul*; of *Herod*, who killed *S. Iohn Baptist*; and of *Pilate*, who gaue sentence of death against *Christ*, for they and all other persecutors of Gods Church (yea *Iustinian* also himself in the end of his raigne when he declared himself an hererick, and expelled Catholick

A weak & foolish argument of M. Andrews, to prone Iustinian superiour to Popes.



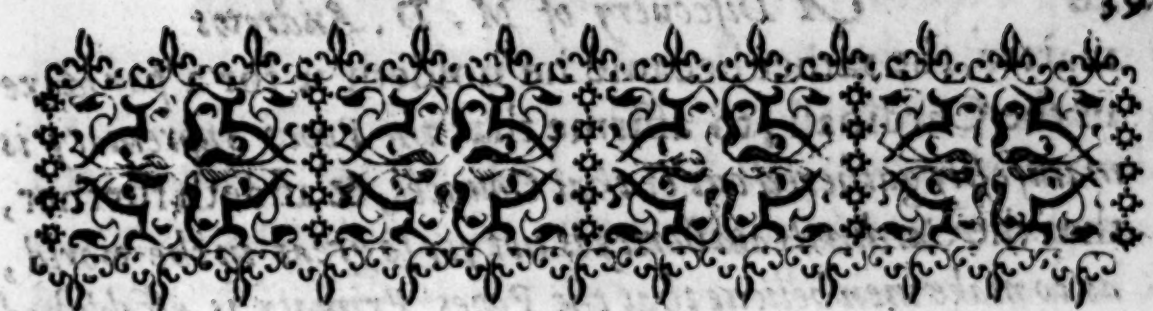
M. An-  
drewes  
must de-  
uise new  
answers  
to the Car-  
dinal, con-  
cerning  
the law in-  
ter Claras,  
& the Bi-  
shop of  
Patera his  
reprehen-  
sion of Iu-  
stinian.

Bishops from their seats, because they would not sub-  
scribe to his heresies; they all, I say, shewed themselves  
to be Superiours (*aliqua ex parte*) ouer those whom they  
killed, banished, and persecuted, hauing by Gods per-  
mission power ouer them, and exercysing the same po-  
wer vpon them: neuertheles I hope no good Christian  
man will say that because they did this, *ergo*, it was law-  
fully done, which must eyther be the conclusion of M.  
Andrewes his argument *à facto*, or els he concludeth no-  
thing to the purpose.

M. An-  
drewes his  
words of  
the Cardi-  
nall iustly  
retorted v-  
pon him-  
selfe.

52. The other thing which I say is cleare by  
the premisses, is, that as well the testimony of the  
Bishop of Patera, produced by the Cardinall, as also  
the other, grounded vpon the law *inter Claras* (al-  
ledged both by the Cardinall, and by me) are good,  
and solid proofes for the Popes Vniuersall authority  
ouer the Church of God, notwithstanding the idle  
exceptions of M. Andrewes against the same, and  
therefore he must now deuise some other answer  
thereto, or seek some other shift, seeing this hath  
fayled him, and serued to no other purpose, but to  
shew his conformity of spirit, rather with the here-  
ticks, who deceaued and seduced Iustinian in the  
banishment of two Popes, then with such Catholicks  
and holy Bishops, as the Bishop of Patera, or those  
others, whose aduise he vsed in making his Catholike  
lawes, in fauour and honour of the Sea Apostolike.  
Finally, thou seest, good Reader, that it may be  
iustly sayd of him, as he said of the Cardinall, to wit  
that he might haue abstayned from mentioning Iusti-  
nian, and the law *inter Claras*, seeing that he hath gay-  
ned thereby nothing els, but to manifest his owne folly  
to bewray the weaknes of his cause, & to fortify ours.

T H E



# THE ANSWERS OF M. ANDREWS TO

*Certayne places of the Councell of Calcedon are examined, and confuted. His notable fraud in diuers things, and especially in the allegation of a Canon of that Councell is discovered: and the supreme authority of the Sea Apostolike clearly proued out of the same Councell, and Canon.*

## CHAP. II.

**I**N the second Chapter of my Supplement I haue produced certayne cleare testimonies out of the Councell of *Calcedon*, for the Popes Vniuersall, and Supreme authority ouer the Church of God, and Cardinall *Bellarmin* also in his *Apology* hath alleaged the same; whereto M. *Andrewes* hath framed an Answer, such a one as it is, & so perhaps may seeme to some to haue answered vs both. In which respect I think good to examin what he saith concerning that matter,

*Supplem: cap. 2. n. 15 & 16. Apolog. Car. Bellarmin pag. 92. cap. 7. Whether the Popes authority be established, or ouer-*



throwne  
by the  
councell  
of Cal-  
cedon.

Andr.  
pag. 170.  
cap. 7. §.  
Quod ibi.

matter, the rather because he holdeth it for a *paradoxe* in the Cardinall, to affirme that the *Popes Supremacy* is manifestly gathered out of that *Councel*, & addeth further, that the *Cardinals authority* is not yet so great in the world, as to make men believe that the *Popes Primacy* is established by that which they know doth specially overthrow it. So saith M. Andrewes; & therefore this poynt seemeth to me right worthy to be discussed.

Ibidem.

+ Sayng

2. Thus then he saith: *Legat actione una tota ventilatum &c.* Let a man read the matter debated in one whole action (of the Councel) and renewed, and confirmed in another, & finally decreed by a Canon, that the priuiledges of the Bishop of Constantinople shalbe, *ne maiora, sed equalia per omnia*, not greater, but equal in all things with the priuiledges of the Bishop of Rome, the Roman Legats crying in vayne against it, and the Bishop of Rome himself saying also afterwards by his letters in vayne to the Emperour, Emperesse, and Anatolius. Thus saith M. Andrewes; wherein two things specially are to be noted for the present (for afterwards I will ad a thyrd:) one is, that the Councel granted by that Canon to the Bishop of Constantinople equal priuiledges, *per omnia*, in all respects, with the Bishop of Rome: The other that Pope Leo, and his Legats resisted, and contradicted it in vayne.

M. Andrews his  
shameles  
dealing.

3. For the first, whereas he saith that the Councell of Calcedon did by that Canon giue to the Bishop of Constantinople, *ne maiora, sed equalia per omnia priuilegia*, not greater priuiledges but equal in all things with the Bishop of Rome (as though the Councell had exempted the Church, and Bishop of Constantinople from subiection to the Roman Sea, for, *par in parem non habet potestatem*, an equal hath no authority, or power ouer his equal) truly I must needs say, that if M. Andrews had any care

*Absurdities, Falsities, Lyes &c. Chap. 11.* At care what he saith, or sparke of shame, he would not haue affirmed this so resolutely as he hath done, seeing that the very words, and text of the *Canon* it selfe do euince the contrary. In which respect he thought good to giue vs only some patches & pieces thereof with his corrupt sense, and vnderstanding of it, and not to lay downe the *Canon* it selfe, whereof the drift, and whole scope is no other, but to giue to the Bishop of *Constantinople* the second place after *Rome*, before the Bishops of *Alexandria*, *Antioch*, and *Hierusalem*, which Churches in former tymes had alwayes had the precedence before the Church of *Constantinople*.

4. The words of the *Canon* are these: *Sanctorum Patrum decreta ubique sequentes &c.* Following euery where the decrees of the holy Fathers, and acknowledging the *Canon* of an hundreth and 50. Bishops, which was lately read, we do also decree, and determine the same, concerning the priuiledges of the Church of *Constantinople*, which is new *Rome*. For the Fathers did worthily giue priuiledges to the Throne of old *Rome*, because that Citty did raygne (or had the Empyre) and the 150. Bishops most beloued of God, being moued with the same consideration, gaue equall priuiledges to the most holy Throne of new *Rome*, iudging rightly, that the Citty which is honored as well with the Empyre, as with the Senate, and doth enioy equal priuiledges with the most ancient Queene *Rome*, should be also extolled, and magnified, as she is, euen in Ecclesiasticall things, *secundam post illam existentem*, being the second after her &c.

5. Thus saith the *Canon*, adding also certayne priuiledges which were in particuler granted to the Church of *Constantinople*, whereof I shall haue occa-

Concil.  
Chalced.  
Act. 15.  
Can. 28.



Concil. Cō-  
stant. Can.  
5.  
fion to speake after a whyle, when I shall first haue ex-  
plained this that I haue layed downe already, which,  
as you haue seene, hath no other sense, or meaning,  
then to renew, or confirme a former *Canon* pretended  
to be made by 150. Bishops in the Councel of *Constantinople* some 60. yeares before, which *Canon* was a con-  
firmation of the Decrees of the Councel of *Nice*, not  
only concerning matters of faith, but also touching the  
limites, and iurisdiction of certaine Metropolitan  
Churches, yet with this exception in fauour of the  
Church of *Constantinople*, that it should haue *Primatus*  
*honorcm post Romanum Episcopum, propterea quod sit noua*  
*Roma*, the honour of Primacy after the Bishop of Rome,  
because it is new Rome.

The sense  
and mea-  
ning of  
the Canon  
of the  
Councell  
of Cal. al-  
leadged  
by M. An-  
drews.  
6. This then being the effect of that Canon of  
the councel of *Constantinople*, it is cleare that this other  
of the Councell of *Calcedon* which renewed, and con-  
firmed it, was also to the same purpose, to wit, to giue  
to the Church of *Constantinople* the second place after  
the *Roman*, that is to say, the preheminance before the  
Churches of *Alexandria*, and *Antioch*, which accor-  
ding to the Canons of the Councel of *Nice*, had the se-  
cond, and third place after the Church of *Rome*; and  
this, I say, is euident in the *Canon* it selfe alledged by  
M. *Andrewes*, where it is sayd exprefly of the Church of  
Can. 28. *Constantinople*, that it should be magnified, and extolled as  
*old Rome was, secundam post illam existentem, being the se-*  
*second after her*, which clause was yet more clearely  
expressed in the same *Canon*, as it was related in the  
Councell the day after it was made in these words, *Et*  
Concil.  
Calced.  
Act. 16. *in Ecclesiasticis sicut illa maiestatem habere negotijs, & se-*  
*cundam post illam existere*, that is to say, we iudged it con-  
uenient that the Citty of *Constantinople* should haue a

*Maiesty*

*Maieſty in Eccleſiaſticall affayres, as Rome hath, and be the ſecond after her*; beſides, that the relation which the whole Councell of *Calcedon* made to Pope *Leo* of the ſubſtance, and effect of this Canon, may put the matter out of all doubt, declaring it thus: *Conſirmauimus autem, & centum quinquaginta ſanctorum Patrum regulam &c.* We haue alſo confirmed the rule, or Canō of the 150. holy Fathers, which were aſſembled in *Conſtantinople*, vnder *Theodoſius* the elder of pious memory, whereby it was ordayned, that after that moſt holy, and Apoſtolicall Seat, the Church of *Conſtantinople* ſhould haue the honour, which is ordayned to be the ſecond &c. Thus wrot the whole Councell of *Calcedon* to Pope *Leo*.

Relatio  
Synodi ad  
Leon. in  
ſine Cōcil.

7. Now then can any thing be more cleare then that the drift, and meaning of that Canon is no other then to giue the ſecond place to the Church of *Conſtantinople*, after the *Sea Apoſtolike*? Why then doth *M. Andrews* affirme ſo confidently, that this Canō made the equall in all things? For although it giueth to the Biſhop of *Conſtantinople* equall priuiledges with the Biſhop of *Rome*, yet it neither ſaith nor meaneth that their priuiledges ſhould be equall in all things or in all reſpects, as *M. Andrews* corruptly, & fraudulently affirmeth in a differēt Letter, as though he laid down the very words of the Canō. Beſides that, the equality mentioned in the Canon, is ſufficiently explicated by the Canon it ſelf, which hauing ſignified that the Fathers in that Councell thought good to grant the ſecond place vnto the Church of *Conſtantinople*, and to giue it equall priuiledges with the Church of *Rome*, addeth preſently ( for the explication thereof ) *& Pontica, & Aſiana, & Thracia Diaceſis Metropolitana &c.* That the Metropolitans of *Pontus, Aſia, & Thracia*,

*M. Andrews*  
corrupteth the  
text of the  
Canon,  
adding  
vnto it per  
omnia.



and also the Bishoppes of the same Diocesse amongst the Barbarous ( so were all called, that were no Grecians ) should be ordayned by the Bishops of Constantinople.

What  
māner of  
Equality  
the  
Church  
of Cōstan-  
tinople  
should  
haue with  
the Romā  
Church.

Sozem.  
hist. l. 3.  
cap. 7.

What  
prehemī-  
nence the  
Church  
of Cōsta-  
tinople  
sought to  
haue in  
the Cōn-  
cell of  
Calcedon.

8. So sayth the Canon, giuing to vnderstand that whereas the Church of Constantinople had bene in times past but a priuate Bishoprick ( & subiect to *Heraclea* ) it should hereafter be not only a *Metropolitan*, but also a *Patriarchall* Sea, and haue *Metropolitans* vnder it, yea and that as the Church of *Rome* was the chiefe Church of the *West*, so also the Church of *Constantinople* ( being now made the second after *Rome* ) should be the chief Church of the *East*, & preferred before the *Patriarchall* Seas of *Alexandria*, *Antioch*, and *Hierusalem*, yet with this euident exception, and reseruatiō, that neuerthelesse it should be still inferiour to the *Roman* Sea, being the second after it, that is to say, it should haue the same place and priuiledge that the Church of *Alexandria* had in former times, which though it was the chief Church of the *East*, & the second after *Rome*, yet was alwayes inferiour & subiect thereto, as it is euident by the appeale of the famous *Athanasius* Bishop of that Sea, to Pope *Iulius* the first of that name, aboue an hūdreth yeares before the Cōncel of *Calcedō*.

9. Therefore the preheminnence which the Church of *Constantinople* was to haue by this Canon, was to be preferred before the Churches of *Alexandria* & *Antioch*: and the equality that it was to haue with *Rome*, was no other, but to be a *Patriarchall* Sea, and head of all the *Patriarchall*, and *Metropolitan* Churches of the *East*, as *Rome* was in the *West*, yet with reseruatiō of the right of *Primacy* due to the *Roman* Sea. Besides that, it is to be noted that the Greek word *πρῶτος* which

in our latin Copies is translated *aqualis*, doth signify also *similis*, lyke, not only in prophane Authors (as euery mā may see in the *Thesaurus* of *Henric<sup>us</sup> Stephan<sup>us</sup>*) but also in diuers places of holy Scripture, both in the old & new Testamēt. And he that list to see more to this purpose, may read the Paralel of *Tortus*, & his *Tortor*, writtē against *M. D. Andrews*, by the Reuerēd & Learned Father *Andreas Eudamon-Ioannes*, who hath sufficiently handled, and explicated this point, and hath also produced a cleare testimony out of *Theodorus Balsamon* a very learned *Grecian*, and Patriarch of *Antioch*, to proue that the mention of *paria priuilegia*, equall priuiledges grāted to the Church of *Constantinople* in the Cōcell of *Calcedō*, doth not any way derogate from the supreme dignity of the *Romā* Sea.

See Paral-  
Torti, ac  
Tort. cap.  
4. p. 157.  
edit. Colon.  
1611.

10. Whereto I also add, that the word *aqualis* in the Scripture doth not alwayes signify a true, and iust Equality in all respects, but somtymes also an Equality in a certayne proportion, as in the Apostle to the *Corinthians*, who exhorteth them to supply the temporall wants, and necessities of the poore, with their store, and abundance, *ut fiat aqualitas*, sayth he, that there may be an equality, meaning an equality in a certayne similitude, and proportion, as it appeareth by that which he addeth for the further explication thereof, saying: *sicut scriptum est, qui multum non abundauit, & qui modicum non minorauit*, as it is written, he which gathered much, had no more, then was necessary for him, and, he that gathered litle, had no lesse. So sayth the Apostle, alluding to the history in *Exodus* of those who gathered *Manna* in different quantity, and yet found that they had it in

How E-  
quality is  
vnder-  
stood  
sometimes  
in the  
Scriptures.

2. Cor. 8.

Exod. 16.



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9. Therefore the preheminnence which the Church of *Constantinople* was to haue by this Canon, was to be preferred before the Churches of *Alexandria* & *Antioch*: and the equality that it was to haue with *Rome*, was no other, but to be a *Patriarchall Sea*, and head of all the *Patriarchall*, and *Metropolitan* Churches of the *East*, as *Rome* was in the *West*, yet with reseruatiō of the right of *Primacy* due to the *Roman Sea*. Besides that, it is to be noted that the Greek word *πρῶτος* which

in our latin Copies is translated *aqualis*, doth signify also *similis*, lyke, not only in prophane Authors (as euery mā may see in the *Thesaurus* of *Henric<sup>o</sup> Stephan<sup>o</sup>*) but also in diuers places of holy Scripture, both in the old & new Testamēt. And he that list to see more to this purpose, may read the Paralel of *Tortus*, & his *Tortor*, writtē against *M. D. Andrews*, by the Reuerēd & Learned Father *Andreas Eudamon-Ioannes*, who hath sufficiently handled, and explicated this point, and hath also produced a cleare testimony out of *Theodorus Balsamon* a very learned *Grecian*, and Patriarch of *Antioch*, to proue that the mention of *paria priuilegia*, equall priuiledges grāted to the Church of *Constantinople* in the Cōcell of *Calcedō*, doth not any way derogate from the supreme dignity of the *Romā* Sea.

io. Whereto I also add, that the word *aqualis* in the Scripture doth not alwayes signify a true, and iust *Equality* in all respects, but somtymes also an *Equality* in a certayne proportion, as in the Apostle to the *Corinthians*, who exhorteth them to supply the temporall wants, and necessities of the poore, with their store, and abundance, *ut fiat aqualitas*, sayth he, that there may be an *equality*, meaning an *equality* in a certayne similitude, and proportion, as it appeareth by that which he addeth for the further explication thereof, saying: *sicut scriptum est, qui multum non abundauit, & qui modicum non minorauit*, as it is written, he which gathered much, had no more, then was necessary for him, and, he that gathered litle, had no lesse. So sayth the Apostle, alluding to the history in *Exodus* of those who gathered *Manna* in different quantity, and yet found that they had it in

See Paral-  
Torti, ac  
Tort. cap.  
4. p. 157.  
edit. Colon.  
1611.

How E-  
quality is  
vnder-  
stood  
sometmes  
in the  
Scriptures

2. Cor. 8.

Exod. 16.



See S. Tho.  
in ep. 2. ad  
Cor. cap. 8.

Item Ioan.  
Gagnaus  
in hunc lo-  
cum.

Two  
kinds of  
equality  
correspō-  
ding to  
two kinds  
of Iustice.

Aristot.  
Ethic. 5. 8.  
Thom. 2. 2.  
2. 16.

a kind of *equality* ( because euery one had so much as was needfull for him , and no more ) so that *equality* doth not signify heere an *Arithmetically equality* ( as the Philosophers , and Schoolemen tearme it ) which is *equall* in euery respect , and is vsed in *commutative Iustice* , that is to say , in buying , and selling and the lyke ( wherein the iust and true valew of euery thing is *equally* considered ) but a *Geometrical equality* , keeping only a certayne proportion according to *distributive Iustice* , which ( as *Aristotle* , and the Schoolemen do teach ) doth alwayes respect *equality* in the distribution of honours , priuiledges , and rewards ; yet so , as due proportion be obserued correspondent to the different dignity and quality of euery one . And therefore when two persons of different quality and degree ( as the Captayne , and his souldiar ) are to be rewarded for some one seruice to the common wealth , their rewards , or priuiledges are truly *equall* , when they are priuiledged , and rewarded in a due proportion to their degrees , without impeachment to the difference that is betwixt them . And so a subiect may be said to haue *equall* priuiledges with his King , and yet be his subiect still : and in this manner the words *equall* , and *equality* are to be vnderstood in the Cōcell of *Calcedō* ( as is euident by the Canō it self ) wherein you see , it was ordayned that the Bishop of *Constantinople* should haue *equall* priuiledges with the Bishop of *Rome* , and yet haue the *secōd place* after him .

11. But now to deale somewhat more liberally with *M. Andrews* in this point , let vs put the case that the Fathers in the Councell of *Calcedon* did meane to giue to the Church of *Constantinople* that *equality* with the  
Roman

Roman see, which he affirmeth; should he, trow you, The Canon  
 gayne any thing thereby? Or could he any way prelu- non  
 dice the vniuersall, and supreme authority, either of which  
 Pope *Leo* at that tyme, or of the other Popes his Suc- graunted  
 cessors euer since? Truly no; but rather should notably the priui-  
 confirme theyr primacy, and vtterly overthrow his ledges to  
 owne cause, seeing that it is most eident, that the Church  
 authority of Pope *Leo* was such, that his only opposition of Constā-  
 to that *Canon*, and his abrogation therof sufficed to tinople a-  
 ouerthrow, & disanull it; which I will take a litle paynes brogated  
 to proue by the whole course; and practise of the by Pope  
 Church, euen from that Councell, vntill the ruine *Leo*,  
 of the Greeke Church and Empyre, which though  
 it be needlesse in respect of the learned, yet I hope it  
 will not be altogether fruitles to the more ignorant,  
 and vnlearned, and may serue for an abundant con-  
 uiction of *M. Andrews* his impudency, and malice,  
 who is not ashamed to auouch such a manifest false-  
 hood, and impugne such a knowne truth, as he  
 doth.

12. To this purpose I wish it to be noted, what  
*Gelasius* (who liued at the same tyme, and was Pope  
 about 30. yeares after *Leo*) wrote to the Bishops of  
*Dardania*, concerning a schisme rayfed by *Acatius* Bishop  
 of *Constantinople* in the tyme of Pope *Felix* his Predecef-  
 for, in which Epistle he signifyeth 4. things specially  
 to be noted for this purpose. First, that the Emperour  
*Martian* (though he had made great instance to Pope  
*Leo* for the advancement of the Church of *Constanti-*  
*nople*, yet) did highly prayse, and commend the said  
 Pope, for that he would not by any meanes suffer the  
 rules of the Canons to be violated in that point. Se-  
 condly, that *Anatolius* the Bishop of *Constantinople*, in  
 whose

Four  
 things to  
 be noted  
 in an Epi-  
 stle of  
 Pope *Ge-  
 lasius* for  
 the inua-  
 lidity of  
 the Canon



whose fauour that Canon was made ( being most feuerely reprehended by Pope *Leo* for his ambitious attempt ) excused himself, laying the fault vpon the Clergy of *Constantinople*, and affirming, in *Apostolici Prasulis totum positum potestate*, that all the matter was in the power of the Apostolicall Prelate, that is to say of Pope *Leo*. Thirdly, that the Emperour *Leo* who succeeded *Martian* before Pope *Leo* dyed, attempting within a few yeares after to obtayne the same priuiledges for the Church of *Cōstantinople* in the tyme of Pope *Simplicius*, was flatly denyed them, and that it was declared vnto him by *Probus* Bishop of *Canusium* the Popes Legat, *nullatenus posse tentari*, that it might by no meanes be attempted.

13. Finally *Gelasius* also signifyeth, that *Acatius* Bishop of *Constantinople*, who rayfed the Schisme wherof he writeth, and was therefore excommunicated by Pope *Felix*, was himself so subiect, & obedient to the Roman Sea, before he fell into that schisme, that he procured the Pope to censure, and depriue the Bishops of *Alexandria*, and *Antioch*, yea and was himself executor of the Popes sentence against them, and that therefore falling also himself afterwards into the fellowship of the condemned Bishops ( vpon whome he had executed the Popes sentence of condemnatiō ) he deserued no lesse to be condemned then they. All this witnesseth *Gelasius*; whereby it appeareth euidently that from the tyme of the Council of *Calcedon* to his raigne, which was about 40. yeares, the Canon whereupon *M. Andrewes* relyeth, was not held to be of any waight, for the exemption of the Church of *Constantinople* from ~~the subiection of the Church~~ to the Roman Sea. For if the Canon had then had any such force, neyther would

would the Emperour *Martian* haue hyghly commended Pope *Leo* for resisting it, nor *Anatolius* ( in whose fauour it was made ) would haue excused himself for procuring it, and acknowledged the matter to depend wholly vpon Pope *Leo's* determination : neyther should *Leo* the Emperour haue needed to haue renewed that suit to Pope *Simplicius* ; neyther yet would *Acatius* haue yielded, as he did, for a tyme, to obay the Pope, and to execute his sentence vpon other *Grecian* Bishops.

14. Furthermore albeit this schisme raysed by *Acatius* continued in the Church of *Constantinople* some yeares after his death ( during the raigne of two Hereticall Emperours, to wit *Zeno*, and *Anastasius*, which was about 40. yeares ) yet diuers *Grecian*, and Oriental Bishops which were partakers of the sayd schisme, made earnest, and humble suit in the meane tyme to Pope *Symmachus* in a generall, and cōmon letter ( with the tytle, or superscription of *Ecclesia Orientalis &c.* ) to be restored to the vnion of the *Roman* Sea, acknowledging *Symmachus* not only to be the true Successor of *S. Peter*, Prince of the Apostles, but also to feede Christs sheep committed to his charge *per totum habitabilem mundum*, throughout the whole habitable world. And as soone as the wicked Emperour *Anastasius* was dead ( who was stricken, by Gods iust iudgement, with a thunderbolt ) and the worthy, and Catholike Emperour *Iustinus* chosen in his place, as well *Iustinus* himself, as also a Synod of Bishops assembled in *Constantinople*, together with *Iohn* Bishop of that Sea, demanded of Pope *Hormisdas* ( who succeeded *Symmachus* ) to be reconciled to the *Sea Apostolik*; and afterwards the sayd Bishop of *Constantinople* sent a profession

The East Church acknowledged to be subiect to the Sea of Rome.

Ep. orient. Episcop. ad Symmachum. To 2. Concil.



Exemplar  
libelli Ioan.  
Ep. Cōstan-  
tin. To. 2.  
Concil.

profession of his faith to *Hormisdas*, acknowledging that the Catholike Religion is alwayes kept inuiolable, and sincere in the Apostolicall and Roman Sea, by reason of Christs promise to S. Peter, when he said, *Tu es Petrus, & super hanc petram &c.*

Vide etiam  
Ep. Iustini  
Imperat. ad  
Hormis-  
dam PP.  
Toda  
Concil.

15. Moreouer he further protested that he would during his life, admit and follow all the doctrine, and decrees of that Sea, and remayne in the communion thereof; *In qua*, saith he, *est integra Christiana Religio- nis, & perfecta soliditas*, wherein there is sincere, and perfect solidity of the Christian Religion. Finally, ha- uing promised to raze the name, and memory of *Acatius* (who had byn cause of the former schisme) out of the *holy Tables* (that is to say out of the number, and Catalogue of the Bishops of *Constantinople*, which was wont to be read in the tyme of the diuine Mysteries): he concluded, that if he should at any tyme vary from this his profession, he vnderstood himselfe to be com- prehended in the number of those whome he had ana- thematized, and condemned. This I haue layd downe the more largely, to the end we may consider heere, whether this Bishop of *Constantinople*, and the other Grecian, and Orientall Bishops, that is to say, all the Greeke Church, togeather with the most Catholike Emperour *Iustinus* (all which so earnestly sought to be reconcyled to the vnion and obedience of Pope *Hormisdas*) whether they, I say, had not more regard to the Primacy of the Apostolicall Roman Sea, grounded (as themselves confessed) vpon the expresse words, and commission of our Sauour to S. Peter, then to the pretended, and supposed equality of priuiledges which M. Andrews saith, were granted to the Church of *Con- stantinople* by that Canon of the Councell of *Calcedon*.

16. The like may be sayd, and clearly verified in the ensuing ages, for otherwise why would *Iustinian* the Emperour ( who, as it is evident in the histories, & in his owne decrees, fauoured exceedingly the Bishops and Church of *Constantinople* ) suffer Pope *Agapetus* to depose *Anthymus* Bishop of that Sea, as I haue signified before? Why did not either he, or the hereticall Empresse *Theodora* his wyfe, or at least *Anthymus* himselfe stand vpon the equality granted by the Councell of *Calcedon*? Or how can it be imagined that *Theodora* would afterward labour by all meanes possible, as she did, *per fas, & nefas*, to induce the two Popes *Siluerius* and *Vigilius* to the restitution of *Anthymus*, if she had thought, that they had no iurisdiction ouer him, by reason of that Canon? Moreouer *Mennas* Bishop of *Constantinople* being excommunicated together with *Theodorus* Bishop of *Casarea* in *Cappadocia* by Pope *Vigilius*, pretended not this Canon, or the equality supposed by *M. Andrewes*, but submitted himself, as also *Theodorus* did, to the authority of the *Roman* Sea, craving absolution, and restitution to the communion thereof.

17. Also *Eutychius* who succeeded *Mennas*, claimed so little priuiledge for himself, or his Sea by this Canon, that when the fifth Generall Councell was to be assembled, and held there, he wrote to *Vigilius* the Pope, requesting him that there might be an Assembly, and conference had, *presidente nobis*, saith he, *vestra Beatitudine*, your Beatitude being our president. And although some yeares afterwards *John* Bishop of *Constantinople* made a new schisme, and opposed himself to the *Roman* Sea, taking vpon him the title of *Vniuersall Bishop*, ( which schisme lasted only during his life ) yet it is euident by the Epistle of Pope *Pelagius* written to

*Liberat. in Breuiario c. 22. Nicephor. li. 17. c. 9. Anastas. in Agapeto. Paul. Diacon. l. 16.*

*Nicepho. li. 17. c. 26. vide etiam Constit. Vigiliij apud Biniuum to. 2. Concil. p. 592. Baron. An. 551. 552. & 553.*

*Ep. Eutychij ad Vigilium To. 2. Concil. in Concil. 5. Generali collat. 2.*



Ep. 8. Pe. him, and to the Schismaticall Synod gathered by him;  
 logs To. 1. that as well he himself, as his predecessor, *non semel*,  
 Concile. 2. *sed saepe*, not once, but very oft had written to the  
 Sea Apostolike protesting that if they had at any time  
 presumed to do any thing against the authority of the  
 sayd Sea, they acknowledged themselves to be anathe-  
 matized, or accursed by theyr owne sentence.

18. And after the death of the sayd Iohn, S. Gre-  
 gory the great in an Epistle of his to a Sicilian Bishop,  
 testifieth that the Bishop of Constantinople in his time  
 being accused of a great delict, acknowledged himself  
 to be subiect to the censure, or chastisement of the Sea A-  
 postolik, in case he were guilty; whereupon S. Gregory  
 saith, *Nam quod se dicit Sedi Apostolica subijci, siqua culpa*  
*in Episcopis inuenitur &c.* For whereas he saith that he is sub-  
 iect to the Sea Apostolik, if any fault be found in the Bishops,  
 I know not who is not subiect vnto it. And in another epi-  
 stle to the same Bishop, he saith: *Quis dubitet eam Sedi*  
*Apostolica subiectam &c.* Who doubteth but that the Church  
 of Constantinople is subiect to the Sea Apostolyke, which as  
 well the most pious Emperour as Eusebius Bishop therof do  
 continually professe? So he, wherein it is to be noted  
 that these Bishops of Constantinople professed this their  
 obedience to the Roman Sea, at such tyme as the Church  
 of Rome was most miserably oppressed by the tyranny  
 of the Gothes, and Longobards, in such sort, that it would  
 haue beene vtterly contemned (especially by the  
 Greeke Church) if it had vsurped a greater authority,  
 then was generally beliened to be due vnto it, and to  
 haue byn giuen by our Sauour to S. Peter, and his  
 Successors.

19. To this may be added the excommunication,  
 and deposition of many Bishops of Constantinople by  
 Bishops

Bishops of Rome, as it appeareth in an Epistle of Pope *Nicolas* the first to the Emperour *Michael*, wherein he nameth 8. Bishops of that Sea deposed by his predecessors; and afterwards he himself also gave sentence of excommunication, & deposition against *Photius* Bishop of the same Sea, which sentence *Basilius* the Emperour executed for feare of incurring the censures of the Sea Apostolike, as he himself testified in the 8. generall Councell. And when *Photius* was afterwards by his owne subtile practise restored to his Sea, he was agayne deposed by Pope *Stephanus*: and such was the reuerence, and respect that the Clergy, and Nobility of *Constantinople* bare to the Sea Apostolike, that they would not admit one of the bloud Royall called *Stephanus* to succeed *Photius*, vntill they had written to the Pope to haue his confirmation thereof. Moreouer three generall Councils, to wit the 6. 7. and 8. being after *S. Gregoryes* tyme assembled, and held in *Greece*, and two of them in *Constantinople* it self, the Popes Legats, and not the Bishop of *Constantinople* were Presidents therof, which neyther the Greeke Emperours nor those Bishops would haue permitted, if they had byn perswaded that the Councell of *Chalcedon* had exempted the Church of *Constantinople* from the Popes Iurisdiction, or made the same equal with the Roman Church.

20. And albeit after *S. Gregoryes* time diuers hereticall Emperours, and the Bishops of *Constantinople*, during their raigne, caused diuers schismes, and separated them selues from the vnion of the *Roman* Sea, yet when Catholike Emperours, and Bishops succeeded, they returned to the vnion, and obedience thereof; in so much that not only the Embassadors of the Emperour *Petrus Altisiodorensis*, but also the two Patriarkes

Many Bishops of Constantinople deposed by the Popes of Rome.

Ep. Nicolai  
1. ad Michael. Imperat.

To. 4. concil. in 8. Synodo gener. in appendice ex Act. 6.



S. Anto-  
nin. Tit.  
19. cap. 1. §.  
6. Nauclet.  
gener. 41.  
Blond. lib.  
6. dec. 2. in  
fine. Platina  
in vita In-  
nocent. 3.

To. 3. Con-  
cil. in Con-  
cilio Late-  
ran.  
See Sup-  
plem. cap. 2.  
nn. 1. & 2.

S. Antoni-  
nus Tit.  
22. cap. 13.  
§. 1. 2. &  
seq. Item  
Concil.  
Florentin.  
sess. vlt.

See Sup-  
plem. cap.  
1. nu. 114.  
& 115.

The iust  
Iudgmēt  
of God v-  
pon the  
Church of  
Constan-  
tinople.

of *Constantinople*, and *Hierusalem*, with the Delegates of the two other Patriarks of *Alexandria*, and *Antioch*, came to the great Councell of *Lateran* held at *Rome* in the yeare of our Lord 1215. and subscribed to the Catholike doctrine concerning the Vniuersall Authority, and Primacy of the *See Apostolike*.

21. And againe 200. yeares after in the yeare 1459. the Greeke Emperour *Ioannes Paleologus*, and *Ioseph* Bishop of *Constantinople*, together with the Legates of the other 3. Patriarkes of *Alexandria*, *Antioch*, and *Hierusalem*, besids many Grecian Bishops, Abbots, and other learned Prelats, came to a Generall Councell held by Pope *Eugenius* at *Florence*, and there hauing first maturely debated amongst themselves the questiō of the Popes Supremacy according to the testimonies not only of the holy Scriptures, but also of the ancient Greeke Fathers, they receiued, and with their hands and seales confirmed the Catholike doctrine, as well concerning that point, as all other wherein they had in the tyme of the former Schismes dissented from the *Roman Church*, as I haue signified more at large in the first Chapter of my *Supplement*, where I proposed also to be considered, that presently after their reuolt from this solemne vnion made at *Florence*, God punished the Empyre, and Church of *Constantinople* with that lamentable, and miserable captiuitie wherein it hath euer since remayned.

22. And thereto I will now also add for the conclusion of this point, what *S. Antoninus* obserueth in his history concerning the iust Iudgements of God vpon the Church of *Constantinople*, before the fall of the Greeke Empyre, to wit, that whereas the Bishops of that See had dyuers tymes most ambitiously, and proudly

proudly impugned the authority of the *Roman Church*, by the fauour, and help of the hereticall Emperours, God so disposed, that in the end the said Emperours became the instruments of his iustice, to punish their pryde, especially from the tyme of the Emperour *Constantin* called *Monomachus*, who though in despyte, and hatred of the *Roman Church*, he graced the Bishop of *Constantinople* called *Michael*, not only with extraordinary priuiledges, and ensynges of honour (which he granted as well to his person and successors, as to his Sea) but also with the tytle of *Vniuersall Patriarke of the whole world*, and all Papal authority (leading also his horse by the brydle to his pallace, because he had vnderstood that the Emperours of the West had done the like honour, and seruice to some Popes) neuertheless perceauing afterwards that the people did, by this occasion, beare such reuerence, and respect to *Michael*, that the Imperiall state might be endangered (as he conceiued) in case any controuerfy should fall out betwixt the Church, and the Empyre, he publickly degraded, and disgraced him, depriving him of all those ensynges, tytles, and priuiledges, wherewith eyther he, or any other of the Emperours his predecessors had endowed the Church, or Bishops of *Constantinople*.

23. And from that tyme forward, as *S. Antoninus* testifieth, the Patriarks of that Sea became very slaues to the hereticall Emperours, and were put out, and in by them at their pleasure, whyles in the meane tyme the *Roman Church* ouercomming all her enemies, tryumphed over the malice, and tyranny of her oppressors, enioying the stability, security, and maiesty which she still possesseth; wherein the prouidence and  
iustice



*Matth. 16.* iustice of Almighty God is evidently seene, as well in  
 conferring the *Sea Apostolike* according to his promise  
 to *S. Peter*, as also in depressing, and punishing the  
 pryde of the Bishops of *Constantinople*, who had so oft  
 maliciously impugned the same, which may serue for  
 a *Caueat* to other rebellious *Children* of the Church.  
*Eccli. 5.* For, although Almighty God is *patiens redditor*, a slow  
 paymaster, yet he payeth home in the end; and as *Vale-*  
*Maxim. 1.* *rius* saith, *tarditatem supplicij grauitate compensat*, he re-  
*2. cap. 1.* compenseth the slownes of his punishment, with  
 the weyght, or grieuousnes thereof. This I haue  
 thought good to touch here by the way, vpon so good  
 an occasion, & will now conclude concerning *M. An-*  
*drewe*s his Canon, alledged out of the Councell of  
*Calcedon*.

24. Therefore I say that it being euident by all this  
 discourse, that the sayd Canon was neuer able to equal  
 the Church of *Constantinople* with the *Roman Sea* (to  
 which end *M. Andrews* saith it was enacted) he must  
 needs confesse, that eyther there was no such Canon at  
 all, to the purpose that he mentioneth, or els that the  
 small force, and authority therof may serue for an  
 euident argument of the supreme power, and authority  
 of Pope *Leo*, and his successors, seeing that theyr only  
 resistance, and contradiction sufficed to ouerthrow it,  
 notwithstanding the great authority of the Councell  
*Andr. cap.* of *Calcedon* which ordayned it. Whereby it also appea-  
*7. p. 170.* reth how vainely and vntruely he saith, that Pope *Leo*  
 contradicted it in vayne; yea, and which is more ab-  
 surd, that he made suite, and intercession in vayne,  
*Bad dea-* *Frustra* (saith he) *Romano ipso Pontifice apud Augustum,*  
*ling of M.* *Augustam, & Anatolium per litteras suas intercedente;*  
*Andrews.* The Bishop of Rome himselfe making intercession, or  
 suing

sueing in vayne by his letters to the Emperour, the Empresse, and *Anatolius*. So that you see, he maketh Pope *Leo's* case very desperate, and his authority very feeble, seeing that he was fayne to make such *intercession*, and suite, not only to the Emperour and Empresse, but also to *Anatolius* himselfe.

25. Therefore albeit I am not ignorant that *intercedere* hath dyuers senses, and amongst the rest signifieth to withstand, prohibite, or hinder a thing proposed or intended; and that some perhaps may say that *M. Andrews* vseth it heere in that sense: yet because it signifieth also to make intercession, and suite, and is so vsed commonly in Ecclesiasticall Authors, and will be so vnderstood in this place by euery common Reader; yea and for that *M. Andrewes* himselfe so taketh, and vseth it diuers (d) tymes, and would be loath (no doubt) to haue men thinke that Pope *Leo* did, or durst oppose himselfe to the Emperour, & Empresse (but rather that in this case he behaued himselfe towards them, and *Anatolius* as an humble suppliant, and yet all in vayne) therefore I say, I cannot let this poynt passe vnexamined, to the end thou mayst see, good Reader, as well *M. Andrewes* his vanity, as also what kind of suit & intercession Pope *Leo* made vnto these whome he nameth, & what effect, & successe it had with them. But first I think it not amisse to declare here how this Canon was made in that Councell, and why it was contradicted by the Legats of Pope *Leo*, & afterwards disanulled by *Leo* himselfe.

26. Therefore it is to be vnderstood that *Anatolius* then Bishop of *Constantinople*, ambitiously thirsting after his owne promotion (namely to be preferred before the Bishops of *Alexandria*, and *Antioch*, and considering

H

that

(d) p. 177.  
& p. 35. §.  
de Inuoc-  
catione. &  
p. 45. §.  
Locus.

*Liberat. in  
Breuiar.  
cap 13. Ep.  
Leo. 53. 54.  
55. 59. 70.  
71.*

How the  
Canon for  
the B. of  
Constanti-  
noples  
priuiledgs  
was made.



that *Dioscorus* Bishop of *Alexandria* was deposed by the Councell for heresy, and the Bishop of *Antioch* much disgraced for hauing adhered to *Dioscorus*, thought that a good opportunity was offered him to accomplish his desyre, and therevpon practised with the Bishops in the Councell for the furtherance of his pretence, and hauing gayned so many of them, that it seemed to him their very number, and authority, might extort the consent of the rest ( yea of the Popes Legats themselves ) procured, that when the last session of the Councell was ended, and as well the Iudges, or Senate, as the Legats were departed, all the Bishops of his faction eyther remayned behynd, or els after their departure returned againe to the place of the assembly, and there made the Canon whereof we now treat. Where-

Council.

Calced. act.

16.

upon the Legats hauing notice of it, caused the whole Councell to be assembled againe the next day, and finding *Anatolius*, and his faction ( who were the far greater part of the Councell ) resolute in their determination, protested their owne opposition, & contradiction to the Canon, as well in respect, that it was repugnant to the Councell of *Nice*, as also for that the

(d) Concerning the invalidity of this Canon

See Baron.

To. 4. pag.

433. an. 381.

edit. Romæ

an. 1593.

other (d) Canon which was pretended to be made in the Councell of *Constantinople* to the same effect, was not to be found amongst the *Canons* of the said Councell sent to *Rome*, neyther had beene euer put in practise by the Bishops of *Constantinople*.

27. Finally they reserued the determination of the matter to Pope *Leo* himselfe, whom they called *Apostolicum Virum, Vniuersalis Ecclesie Papam*. The Apostolicall man, and Pope of the Vniuersall Church, *ut ipse*, say they, *aut de sua Sedis iniuria, aut de Canonum euersione possit ferre sententiam*. That he may giue sentence

tence

tence eyther of the iniury done to his Sea (by the abuse of his Legats) or of the breach of the Canons. Thus sayd the Legats; signifying that it was in his hands, and power to ratify, or abrogate as well this Canon, as all the other Canons of that Councell, which also the whole Councell acknowledged sufficiently in a common letter written to him, wherein they craued of him the ratification of this Canon, most humbly, and instantly, (as it will appeare heereafter) which neuertheles he flatly denyed, confirming only the condemnation, and deposition of *Dioscorus*, and the rest of their decrees concerning matters of faith (for the which only he sayd the Councell was assembled) and in fine he disanulled the Canon for diuers causes specified in his Epistles. First because it had no other ground but the ambitious humour of *Anatolius*, who inordinately sought thereby to haue the precedence before the Patriarks of *Alexandria*, and *Antioch*. Secondly, because it was not procured, or made Canonically, but by practise, and surreption in the absence of his Legats. Thirdly, for that the other Canon of the Councell of *Constantinople*, vpon the which this seemed to be grounded, was of no validity, hauing neuer been sent to the Sea Apostolike; nor put in practise by the predecessors of *Anatolius*. Lastly, for that it was flatly repugnant to the Canons of the Councell of *Nice*.

28. For these causes, I say, Pope *Leo* abrogated this Canon, which neuertheles it is like he would haue admitted, and confirmed, if it had proceeded from any good ground, and tended to any utility of the Church, and had beene withall orderly proposed, and Canonically made; for, albeit the Councell of *Nice* had already ordayned the limits, and jurisdiction of the Patri-

*Relat. Synodi ad Leo. in fine Concil.*

*Leo. ep. 61. ad Episcop. in Synodo Chal. congreg. Item ep. 55. 70. & 71.*

(d) See more concerning this Canon in *Binius. To. 1 Concil. pag. 517. edit. Coloniae. 1606. Leo. ep. 53. ad Anatolium. Idem ep. 55. ad Pulcher.*

*Concil. Nicen. Can. 6.*



archal Churches of *Alexandria*, *Antioch*, and *Hierusalem*, with the consent of Pope *Silvester*, who was the head of that Councell ( without whose ratification, nothing could be of force that was decreed therein, no more then our Acts of Parliamēt without the Kings approbation ) neuertheles, for as much as the Canons of the *Nicen* Councell touching those Churches, and this *Canon* also, whereof we now specially treat, did not ordayne, or concerne any thing which was *de iure diuino*, but only the priuiledges, and iurisdiction of Churches pertayning to Ecclesiasticall Lawes, it is euident that Pope *Leo* ( being the head of the whole Church ) might dispose of them, as he should see iust cause, yea and it is not to be doubted but that he would haue ratified this Canon, had he not seene such sufficient cause to the cōtrary, as hath beene declared; & therefore the Popes his successors being moued with such other occasions, and vrgent reasons, as change of tyme produced, not only permitted the Bishops of *Constantinople* to haue the second place after them, but ordayned it also by a Canon, as I shall haue occasion to shew ( c ) heereafter. In the meane tyme I conclude concerning this poynt, that although *Theodorus Balsamon*, and *Zonaras*, and some other Greecian collectors of the Councells, do set downe this Canon in fauour of the Churches of *Constantinople*, yet it is not to be found eyther in the Collections of *Dionysius* and *Isidorus* gathered out of the Greeke aboue a thousand yeares agoe, or yet in the old Greek manuscripts, or the ancient Latin copies of the Councells, which we haue in these parts: and thus much for the making, and abrogation of this Canon.

(c) See after in the end of this Chapter.

drewes concerning Pope *Leo's* intercession, made ( as he saith ) *in vayne to the Emperour, Emperesse, and Anatolius*, true it is, that Pope *Leo* wrote to them all three, but whether as a suiter or suppliant, or yet *in vayne*, let the Reader iudge, and accordingly giue credit to *M. Andrews* hereafter. First then he wrote to the Emperour, that whereas he ( I meane Pope *Leo* ) might haue called *Anatolius* to account long before, for being consecrated Bishop by an heretike, he had borne with him at the Emperours request, and that by the Emperours help and by his ( I meane Pope *Leo's* ) fauourable consent, *Anatolius* had obtayned that great Bishoprick, and that therefore he might haue contented himselfe with those fauours, and not haue presumed thereupon the rather to encroach vpon the dignities of other Bishops. Also he signified to the Emperour, that *Anatolius* should neuer be able to make his Sea an Apostolicall Sea, or yet to increase it by the iniury, and offence of others; that the priuiledges of Churches being instituted by the Canons, and Decrees of the venerable Councell of *Nice*, could not be impeached, or changed by any impious attempts of his; that it pertayned to him ( I meane to Pope *Leo* ) in respect of his office, and charge, to looke to the obseruation of the Canons, and not to preferre one mans will before the common benefit of the whole Church; finally presuming as he saith, of the Emperours pious disposition to conserue the peace, and vnity of the Church, he besought: him to repress the ambition, and wicked attempt of *Anatolius* ( if he persisted therein ) and to make him obey the Canons of the Councell of *Nice*, for other wyse the issue would be, that *Anatolius* should but worke his owne separation from the communion of

What  
maner of  
intercessiō  
Pope Leo  
made to  
Martian  
the Empe-  
rour a-  
gainst A-  
natolius.

*Leo. ep. 54.  
ad Martiā.*



the Vniuersall Church.

30. To this effect wrote *Pope Leo* to the Empe-  
 rour, crauing indeed with great reason, his help and  
 assistance, for the correction, and amendment of *Anato-*  
*lius*, yet with great grauity, and authority as you see,  
 and not in vayne, as *M. Andrewes* would haue vs to sup-  
 pose; for albeit the Emperour had fauoured greatly the  
 pretence of *Anatolius*, to prefer the Church of *Constan-*  
*tinople* before *Alexandria*, and *Antioch*, neuertheles  
 vpon *Pope Leo's* letters to him, he not only yielded  
 therein, but also greatly approued it in the sayd Pope,  
 that he defended the Canons of the Councell of *Nice*  
 with such constancy, and resolution, as he did; which  
 is manifest by another letter of *Pope Leo* to the Empe-  
 rour, wherein he signified the contentment, and ioy  
 that he receaued, when he vnderstood by the Empe-  
 rours letters, that he not only approued his defence of  
 the Canons, but was also himselfe determined to de-  
 fend them, and to conserue the priuiledges of the  
 Churches, according to the decrees of the *Nicen Coun-*  
*cell*. So that I hope *M. Andrews* cannot now say, that  
*Pope Leo's intercessio to the Emperour was in vayne*. Let vs  
 then see what manner of suite he made to the Empreſſe.

Relatio  
Synod.

Chalced. ad  
Martian. in  
fine Concil.

Leo. ep. 59.  
ad Martiā.

Leo ep. 55.  
ad Pulche-  
riam.

31. He wrote also to her diuers Epistles, and in  
 one of them hauing first taxed *Anatolius* of immoderate  
 pryde, for seeking to passe the limits of his owne dignity,  
 to the preiudice of other Metropolitās; signifying with-  
 all, that he might haue contented himself to haue by  
 aduanced to the Bishoprike of *Constantinople*, as well by  
 his fauourable consent, and approbation, as by her,  
 and the Emperours grant, he addeth touching the  
 Canon now in question, *Consensiones*, saith he, *Episco-*  
*porum Canonum apud Niceam conditorum regulis repu-*  
*gnantes,*

*gnantes, unita nobiscum vestra fidei Pietate, in irritum mit-*  
*timus, & per auctoritatem B. Petri Apostoli generali pror-*  
*sus definitione cassamus.* The piety of your faith being  
 vnited with vs, we do vtterly make voyde, and by the  
 authority of the Blessed Apostle *Peter*, do with a gene-  
 rall definition wholly disanull the consents (*that is to*  
*say the Decrees*) of the Bishops, which were repugnant  
 to the rules of the Canons made in the Councell of  
*Nice*. So he, speaking, as you see, not like a suppliant,  
*sed tamquam potestatem habens*, like a man that had po-  
 wer, and Apostolicall authority, to disanull, and a-  
 brogate this *Canon*, as he did.

32. Now it resteth that we see, what manner of What in-  
 petition, or supplication he presented to *Anatolius*, tercession  
 which truly was such, that it made him stoupe, as Pope Leo  
 stout, and proud as he was. First then, Pope *Leo* bla- made to  
 meth him for taking the occasion he did, to seeke not *Anatolius*  
 only to preferre himselfe before the Bishops of *Alexan-* *Leo. ep. 53.*  
*dria* and *Antioch* (as though their Churches had lost *ad Anatol.*  
 their priuiledges by the fall of their Pastors) but also to  
 subiect them and all other *Metropolitans* of the Greeke  
 Church to his iurisdiction; which he tearmeth *inaudi-*  
*tum, & numquam antea tentatum excessum*, an excesse  
 neuer heard of, nor attempted by any man before.  
 And further signifyeth, that this attempt being quite  
 contrary to the most holy Canons of the Councell of  
*Nice*, was too wicked, and impious; that his *haughty*  
*pryde* tended to the trouble of the whole Church; that  
 he had abused his brethren the Bishops in the Councell,  
 who being assembled only for the definition, and de-  
 cision of matters of faith, had been drawne by him,  
 partly by corruption, and partly by feare, to fauour,  
 and further his ambitious desires; that he accused him-  
 selfe



selfe sufficiently when he acknowledged that the Legats of the Sea Apostolyke ( whome he ought to haue obeyed ) publikly contradicted , and resisted him in the Councell .

33 . Moreouer he aduertiseth him , that the Canon pretended to haue been made some 60 . yeares before in the Councell of *Constantinople* , could not serue his turne , seeing that the same was neuer sent , or intimated by any of his predecessors to the *Roman Sea* , & therefore he wished him to remember what *Christ* threatneth to them , who scandalize any one of his litle ones , and thereby to consider what he deserueth , who feareth not to scandalize so many Churches , and Priests . Finally he exhorteth him to leaue his ambitious desires , concluding with this sentence of the *Apo-*  
*Apoc. 3 .* calyps : *Tene quod habes , ne alius accipiat coronam tuam* , hold that which thou hast , lest another take thy Crowne ; for , *si inconcessa quaesieris &c .* if thou seeke , saith he , those things that are vnlawfull , thou shalt deprive thy selfe of the peace , and union of the vniuersall Church by thy owne work , and iudgement . So he . And dost thou not see good Reader what an humble suppliant Pope *Leo* was to *Anatolius* ? If one should write a letter to *M. Andrews* in this stile , and forme , would he take it , trow you , for a supplication ?

34 . But now let vs see what effect it had , and whether it was in vayne , or no , as *M. Andrews* affirmeth of it . This will be euident by the epistles of Pope *Leo* to *Iulianus* Bishop of *Coa* , to the Emperour , and to *Anatolius* himselfe . To the Bishop , he signifieth that the Emperour had written vnto him , *interueniens* saith he , *pro Anatolio , vt nostri illi animi gratia praebeatur , quoniam*  
 What effect Pope *Leo's* intercession had .  
*Leo . ep . 68 .* *correctionem eius promittit &c .* Requesting in the behalfe  
 of

of *Anatolius*, that we will bestow vpon him the grace, or fauour of our affection, because he promiset<sup>h</sup> his amendment &c. So that you see now, *Iordanis conuersus est retrorsum*, for whereas Pope *Leo* (according to *M. Andrewes* his assertions) was a suiter both to the Emperour, and to *Anatolius*, the Emperour is now become a suiter to Pope *Leo* for *Anatolius*, which will yet more cleerly appeare by another Epistle of Pope *Leo* to the Emperour himselfe, wherein he promised that *Anatolius* should find in him *sincera gratia animum*, an affection of sincere grace, or fauour, in case he followed sincerely the Emperours aduise, and counsell, and performed in hart, that which he promised in words; for that otherwyse he would resolutely proceed agaynst him, to chastise him for his pryde; wherby it is euident, that the Emperour had written to Pope *Leo* in the behalfe of *Anatolius*, and that Pope *Leo* would not otherwise promise him his grace, and fauour, but vpon condition of his harty repentance, and sincere amendment.

The Emperour made suite to Pope *Leo* for *Anatolius*.

*Idem ep. 70. ad Martian.*

35. And will you now see all this confirmed by Pope *Leo's* letters to *Anatolius* himselfe? Therefore whereas *Anatolius* had written a letter of submission to him, not only acknowledging his fault in that attempt, but also yielding him an account of the state of his Church of *Constantinople*, Pope *Leo* answering the same, first commended greatly certayne predecessors of *Anatolius*, to wit *Iohn*, *Atticus*, *Proclus*, and *Flavianus*, exhorting him to imitate them, and blaming him by the way for his scandalous attempts, and hauing also signified how glad he was to vnderstand by his letters that he had reformed certayne abuses in the Church of *Constantinople*, he gaue him order withall to make two priests (cal-

*Leo. ep. 71. ad Anatol.*

*Anatolius* his submission to Pope *Leo*



led *Andreas*, and *Euphratas*) and to admit some others to Ecclesiasticall dignities, vpon certayne conditions which he prescribed him; and lastly comming to speake more particularly of his presumptuous attempt, he saith, that whereas he layd the fault vpon the euill counsell, and perswasions of the Clergy of *Constantinople*, who vrged him vnto it, he might haue giuen better satisfaction if he had also blamed his owne consent thereto, and not haue layed the fault vpon others: neuertheles, saith he, *gratum mihi, frater charissime, est &c.* It is gratfull to me (most deare brother) that you professe now to be displeased with that which then also should not haue pleased you. Your owne profession togeather with the attestation of the Christian Prince, is sufficient for our reconciliation, neyther doth your correction (or amendement) seeme to me to be ouerlate (or out of season) *cui tam venerabilis assertor accessit*, who haue so venerable a surety.

A mani-  
fest and  
sound lye  
of M. An-  
drews.

36. Thus wrote Pope *Leo* to *Anatolius*, whereby it appeareth that *M. Andrews* saying that he did by his letters *intercedere frustra apud Augustum, Augustam, & Anatolium*, hath in two words made two lyes, the one in *intercedere* (for that the Pope made no *intercession*, or suite, especially to *Anatolius*, but was sued vnto by the Emperour in his behalfe:) The other in *frustra*; for though it should be granted that the Pope made suite, yet it was not *in wayne*. And therefore if *M. Andrews* should seeke to quit himselfe of one of the lyes, by saying that he tooke *intercedere*, for to make *opposition*, and not *intercession*, yet he cannot rid himselfe of the other lye (which is a sound one) seeing that Pope *Leo's* opposition was so far from being *in wayne*, that it brought *Anatolius*, as I may say, vpon his knees, and forced him to humble, and submit himselfe, to acknowledge his

his fault, to promise amendment, yea to procure the Emperour to be a suiter, and intercessor for him; and finally to receiue, and execute Pope *Leo's* commandments, lawes, and ordinances in the Church of *Constantinople*, as though he had bene some *Italian* Bishop within the Suburbs of *Rome*. So that I hope, thou see'st good Reader, that I haue now clearly proued 2. things. The one that *M. Andrews* hath sought notoriously to delude thee, in telling thee, that Pope *Leo* contradicted this *Canon*, in *vayne*. The other that the Emperour, and the whole Christian world had at that tyme a firme beliefe of the supreme authority of Pope *Leo* ouer the Councell of *Calcedon*, and the whole Church of God, seeing that his only opposition to this *Canon* sufficed to ouerthrow it.

37. Whereupon it also followeth that although it were true which *M. Andrews* most falsely, and absurdly affirmeth (to wit, that the Fathers in the Councell of *Calcedon* meant by this *Canon* to make the Bishoprick of *Constantinople*, equal in all respects, with the Apostolicall Sea of *Rome*) yet it little importeth, yea rather maketh for vs, then for *M. Andrews*, seeing that the *Canon* was as I haue shewed, presētly ouerthrowne, and made voyd by the authority of the *Roman Sea*, and that not only *Anatolius* himselfe (who procured it) acknowledged his errour therein, but also, as well he, as other Catholike Bishops his successors liued in the vnion, and subiection of the sayd *Roman Church*, as I haue sufficiently shewed by the experience, and practise euen of the Greeke Church, vntill it was vtterly ruined by the *Turks*.

Pope *Leo*  
his su-  
preme au-  
thority  
proued  
by the  
ouer-  
throw of  
the *Canon*  
alleged  
by *M. An-*  
*drews*.

38. Therefore it shall be now conuenient to see how well *M. Andrews* answereth, and satisfyeth the



*Apol.*  
*Bellar.*  
*pag. 92.*

*Concil.*  
*Calced.*  
*Act. 3.*

The name  
of Vniuer-  
fall Bilhop  
giuen to  
the Pope  
by the ge-  
nerall  
Councell  
of Calce-  
don.

places alledged by the Cardinall, and my selfe out of the Councell of *Calcedon*; whereby I shall also haue occasion to confute certayne reasons of his, which he further vrgeth out of the circumstances of the foresayd *Canon*. The first place, or authority, which he vnder-taketh to answere, is, that in many Epistles, or rather supplications addressed to Pope *Leo*, and the whole Councell, he is named before the Councell with this tytle: *Sanctissimo & Deo amantissimo, & vniuersali Archiepiscopo, & Patriarchæ Magnæ Romæ Leoni, & Sanctæ, & vniuersali Chalcedonenſi Synodo, quæ voluntate Dei congregata est*: To the most holy, and most beloued of God, and vniuersall Archbishop, and Patriarke of Great Rome *Leo*, and to the holy and vniuersall Synode of *Calcedon*, which is assembled by the will of God. In which tytle it is to be obserued not only that the name of Pope *Leo* is set before the name of the Councell (whereby he is acknowledged to be superiour to the Councell) but also he is called *Vniuersall Archbishop*, and *Patriarke of Rome*, in respect of his vniuersall authority ouer the whole Church of God: besides that it is to be noted heerin, that the tytle of *Vniuersall Bishop*, so much impugned now by the Sectaries of this tyme, was vsually giuen to the Bishops of *Rome* in the tyme of that Councell, seeing it was in the Councell it selfe diuers tymes vsed, and giuen to Pope *Leo*, without the contradiction of any.

*Andr.*  
*pag. 170.*  
*6. Quod*  
*sibi.*

39. Hereto *M. Andrews* answereth thus: *Cur huc illuc oberret quis &c.* why shall a man go vp and downe hither, and thither, throughout all the corners of the Acts (of this Councell) searching the deskes, and looking on the backsyde of letters to find somewhere that whereof he readeth there the contrary in expresse words?

words? let him read ( not in any tytle , or superscriptiō »  
of a letter , or memoriall wherin euery man knoweth »  
how suiters are wont to extoll , and magnify those to »  
whome they sue ) but let him read the matter ventila- »  
ted , or debated in one whole action , and renewed , »  
and confirmed in another , and finally enacted by a »  
*Canon* &c. so he : and then followeth that which I haue  
set downe out of him , and confuted before concer-  
ning the contents of the *Canon*.

40. Heere now thou seest , *good Reader* , that this  
answere of his containeth 3 . poynts : the first that all  
this obiection is taken , as it were , out of the booke , *backside of the*  
being grounded on nothing els but on the superscripti-  
ons of letters , and memorials . The second , that the  
manner and style of the letters , and memorialls of sup-  
pliants , is alwayes to extoll , and magnify those to  
whome they make suite . The third , that a *Canon* of the  
same Councell decreed the contrary to all this in ex-  
presse words ( giuing to the Bishop of *Constantinople*  
*equal priuiledges in all things* with the Bishop of *Rome* )  
this being the whole substance of his answer , and  
the last poynt concerning the *Canon* ( which most im-  
porteth ) being by me already fully confuted to his  
shame , it will easily be seene how he try fleteth in the two  
former . For as for the first , what skilleth it whether  
those tytles were written on the insyde , or outside of *M. An-*  
the supplications , seeing that they were taken , and set *drews his*  
downe by the Notaries of the whole Coūcell , no lesse *try fling*  
then the Canons , and Actions themselues , and not *answers.*  
reproued , or contradicted by any ? Is it not therefore  
cleare inough thereby , that the tytle of *uniuersall Bishop*  
was in those dayes vsually giuen to the Bishop of *Rome* ?  
and seeing his name is set downe before the name of



the Councell (though he himselfe was not present, but only his Legats) was not he sufficiently acknowledged thereby to be the President, and head of the Councell?

M. Andrews  
hardly  
vrge.

41. But I would be glad to know of *M. Andrews* what reason those suppliants had to addresse, and present their petitions rather to Pope *Leo* by name, then to the Bishop of *Constantinople*, or to other *Grecian* Bishops, and *Metropolitans* of their owne country? Let him tell me, I say, what other reason they could haue, but because they held him not only to be the chiefe, and *vniversall Pastor* (that is to say, to haue vniversall authority) but also to be acknowledged by the whole Councell, as their head? For if the Councell had not so esteemed him, those suppliants might be assured that by naming him alone, and giuing him extraordinary tytles that were not due vnto him, they should offend the Councell, and consequently hurt their owne cause.

42. Moreouer let *M. Andrews* tell vs, if it please him, why those suters should exceed in the tytle rather to Pope *Leo*, then to the whole Councell, seeing that they addressed their petitions to both? Why did they not, I say, magnify and extoll the Councell with some excessive tytle, as well as the Pope? For, if it were needfull for them to vse excesse, and flattery to eyther of both, for the better successe of their petition, it is like they would haue done it rather to the whole Councell then to him, if they had not assured themselves, that the grant of their petition depended principally on him, as on the *head* of the Councell; so that the supplications being directed indifferently to both, and no excesse, or flattery so much as imagined by *M. Andrews*

*drowes* in that part of the tytle which concerneth the Councell, he must eyther acknowledg the like of the other part that toucheth the Pope, or els tell vs some reason of the difference, whereof no other can be conceiued, but only his greater authority then the Councells in respect that he was their *head* and the vniuersall Pastor of the Church. And thus much touching his answer to the first place.

43. The second place alledged by Cardinall *Bellarmino* out of that Councell, is, that in the Epistle of the whole Councell to Pope *Leo*, he is acknowledged in expresse words to be the *head* of all the Bishops assembled there, & they his members, for thus they wrote speaking of themselves: *Quibus tu sicut membris caput praeeras: ouer whome thou wert President, as head ouer the members, in those which held thy place &c.* So they. And what doth *M. Andrews*, throw you, answer to this? Marry, forsooth, he saith, that, *utcumque tum praesuit sicut caput &c.* howsoeuer he then gouerned as head, yet he could not hinder, but that another head was made equall to this head. So he; meaning that the Canon ( whereof we haue hitherto treated ) made the Bishop of *Constantinople*, equall with him in all things, and so made two heads. But how weake, and idle this answer is, thou mayst iudge, good Reader, by the weaknes of this Canon, which I haue sufficiently shewed, as well by the inualidity, and nullity of it ( being abrogated by Pope *Leo* ) as also by the false sense that *M. Andrews* hath giuen vs of it: so that the foundation of his answer ( I meane the Canon ) fayling him, his answer must needs fall to the ground, and be altogether impertinent, and the place alledged by the Cardinall remaine in full force.

*Bellar. Apol. vbi supra.*

*Relat. Synodi ad Leon. in fine Concilij.*

*Andr. vbi supra.*

A weake and idle answer of *M. Andrews*.



the Councell ( though he himfelfe was not present, but only his Legats ) was not he fufficiently acknowledged thereby to be the Prefident, and head of the Councell?

M. Andrews  
hardly  
vrged.

41. But I would be glad to know of *M. Andrews* what reason thofe fuppliants had to addrefse, and prefent their petitions rather to Pope *Leo* by name, then to the Bifhop of *Constantinople*, or to other *Grecian* Bifhops, and *Metropolitans* of their owne country? Let him tell me, I fay, what other reason they could haue, but becaufe they held him not only to be the chiefe, and *vniverfall Pastor* ( that is to fay, to haue vniverfall authority ) but alfo to be acknowledged by the whole Councell, as their head? For if the Councell had not fo efteemed him, thofe fuppliants might be affured that by naming him alone, and giuing him extraordinary tytles that were not due vnto him, they fhould offend the Councell, and confequently hurt their owne caufe.

42. Moreouer let *M. Andrews* tell vs, if it please him, why thofe futers fhould exceed in the tytle rather to Pope *Leo*, then to the whole Councell, feeing that they addrefsed their petitions to both? Why did they not, I fay, magnify and extoll the Councell with fome exceffive tytle, as well as the Pope? For, if it were needfull for them to vse exceffe, and flattery to eyther of both, for the better fucceffe of their petition, it is like they would haue done it rather to the whole Councell then to him, if they had not affured themfelues, that the grant of their petition depended principally on him, as on the *head* of the Councell; fo that the fupplikations being directed indifferently to both, and no exceffe, or flattery fo much as imagined by *M. Andrews*

*drops* in that part of the tytle which concerneth the Councell, he must eyther acknowledg the like of the other part that toucheth the Pope, or els tell vs some reason of the difference, whereof no other can be conceiued, but only his greater authority then the Councells in respect that he was their *head* and the vniuersall Pastor of the Church. And thus much touching his answer to the first place.

43. The second place alledged by Cardinall *Bellarmino* out of that Councell, is, that in the Epistle of the whole Councell to Pope *Leo*, he is acknowledged in expresse words to be the *head* of all the Bishops assembled there, & they his members, for thus they wrote speaking of themselves: *Quibus tu sicut membris caput præeras: ouer whome thou wert President, as head ouer the members, in those which held thy place &c.* So they. And what doth *M. Andrews*, throw you, answer to this? Marry, forsooth, he saith, that, *utcumque tum præfuit sicut caput &c. howsoeuer he then gouerned as head, yet he could not hinder, but that another head was made equall to this head.* So he; meaning that the Canon ( whereof we haue hitherto treated ) made the Bishop of *Constantinople*, equall with him in all things, and so made two heads. But how weake, and idle this answer is, thou mayst iudge, good Reader, by the weaknes of this Canon, which I haue sufficiently shewed, as well by the inualidity, and nullity of it ( being abrogated by Pope *Leo* ) as also by the false sense that *M. Andrews* hath giuen vs of it: so that the foundation of his answer ( I meane the Canon ) fayling him, his answer must needs fall to the ground, and be altogether impertinent, and the place alledged by the Cardinall remaine in full force.

*Bellar. Apol. vbi supra.*

*Relat. Synodi ad Leon. in fine Cōcilij.*

*Andr. vbi supra.*

*A weake and idle answer of M. Andrews.*



Card. A-  
polog. vbi  
supra.

44.

Relat. Sy-  
nodi ad  
Leon.

Andr. vbi  
supra.

See cap. x.  
nu. 3. 4. 5.  
& sequent

Relat. Sy-  
nodi ad  
Leon.

The third and last place, which he vnder-  
taketh to answere, is, that the whole Councell also testi-  
fied in the same Epistle to Pope *Leo*, that our Sautour  
had committed to him *the keeping of his vineyard*, that  
is to say, of his *Church*; whereto *M. Andrews* answe-  
reth, that the *vineyard* was indeed committed to  
him, but not to him alone, *sed cum alijs in vinca operarijs*,  
*but togeather with other workmen in the vineyard*, where-  
in he saith very truely, for no man denyeth, but that  
there were other Pastors in the Church besides Pope  
*Leo*, though we affirme that all other Pastors were infe-  
riour, and subordinate to him; and I think no man  
doubteth but that when the charge, or gouernment of  
a temporall Commonwelth is committed to a King, or  
other soueraigne Prince, he doth not exercyse it alone,  
but togeather with other Magistrats subordinate and  
subiect to him: and the like we say of the supreme Pa-  
stor of the Church, that he is not the only Pastor,  
though he be chiefe, and supreme; which point I haue  
debated in the former Chapter, where I confuted the  
like answere of *M. Andrews* to our obiection of the  
Pastorall commiſſion giuen by our Sauour to *S. Peter*.

45. Therefore I remit him, and the Reader to  
what I haue discoursed there, touching that poynt, and  
wil also ad further heere cōcerning Pope *Leo*, that wher-  
as *M. Andrews* granteth his Pastorall authority, togea-  
ther with other Pastors (meaning that he had no more,  
nor other authority ouer the Church then other Bi-  
shops had) he is easily conuincd by the circumstances  
of the same place which the Cardinall obiecteth, and he  
pretendeth now to answere; for there *Dioscorus* is accu-  
sed of three things: the first, that he had taken vpon  
him to condemne, and depose *Flavianus* Bishop of *Con-  
stantinople*,

*Constantinople*, and *Eusebius* Bishop of *Doryleum* against the Canons of the Church. The second, that whereas Pope *Leo* had deprived *Eutyches* the heretyk of his dignity in the Church of *Constantinople* (where he was *Abbot* of a Monastery) *Dioscorus* had restored him thereto, and so, *irruens in vineam &c. breaking into the vineyard which he found notably well planted, he ouerthrew it &c.* The thyrd was, that, *post hac omnia*, saith the Councell, *insuper, & contra ipsum &c.* And after all this, he did moreouer extend his madnes against him to whom the charge, or keeping of the vineyard was committed by our Sauour, *id est, contra tuam quoque Apostolicam Sanctitatem*, that is to say, also against thy Apostolyke Holynes, meaning Pope *Leo*, for to him the Councell wrote this.

A cleere testimony for Pope *Leo's* supremacy.

46. Whereby it is euident that the Councell distinguisheth clearely betwixt the authority of Pope *Leo*, and of the two other Bishops *Flavianus*, and *Eusebius*, seeing that all three of them being named (as greatly iniured by *Dioscorus*) the offence agaynst Pope *Leo* is exaggerated much more then the iniury done to the other two, and held to proceed of meere madnes, & fury. And albeit mention be made of the vineyard (as broken downe, and ouerthrowne by *Dioscorus*, in the deposition of those two Catholik Bishops) yet only Pope *Leo* (who is honoured with the title of *Apostolicall Sanctity*) is acknowledged to haue had the charge of the vineyard committed to him by our Sauour: which had bene said very impertinently of him alone, if those other two Bishops had as much charge of the vineyard as he. Besides that the Councell testifieth in the same place, that Pope *Leo* deprived *Eutyches* (who was an *Abbot* in *Constantinople*) of his dignity, which he could not haue done out of his owne Diocesse in the Church of *Con-*



Liberat.  
in Breuiar.  
cap. 12.

stantinople, if as well the Bishop of that Church, as Eutiches had not been subiect to him; whereto it may also be added, that, as *Liberat*<sup>9</sup> testifieth, this *Flavianus* Bishop of *Constantinople* (for whose iniurious deposition *Dioscorus* is here accused by the Councell) appealed for remedy to Pope *Leo*, acknowledging thereby that *Leo* was his superiour, and had also an vniuersall authority; for otherwyse the appeale from the *Greeke* Church to him had byn in vayne. So that *M. Andrewes* his glosse, allowing to Pope *Leo* no more authority, then to all other Pastors, is very absurd, and easily conuincd by the text it selfe.

Andr. vbi  
supra p.  
171.

47. After this, he idly carpeth at the Cardinall, for saying that the Councell acknowledged Pope *Leo* to haue the charge *totius vineæ*, of the whole vineyard, because *totius* is not in the text of the Councell: *Nec totius vineæ dicitur* (saith *M. Andrewes*) *sed commoda vox*

Andr. vbi  
supra.

(*totius*) *Cardinali visum est adycere: neyther is it said, of the whole vineyard, but the Cardinall thought good to add totius, because it is a commodious word for his purpose, whereby it seemeth that he would haue some vnwary Reader to imagin that the Cardinall had corrupted the text, by adding the word totius, whereas there is no such matter; for hauing alledged the words of the Councell, as they are (to wit, cui vineæ custodia à Salvatore commissæ est) he doth afterwards in his owne discourse, and for the explication therof, adde totius, saying, vbi fatentur totius vineæ custodiam &c. where they (to wit the Fathers of the Councell of Calcedon) do confesse that the charge of all the vineyard, was committed to the Pope. Thus saith the Cardinall, signifying that the Councell did meane, that *Leo* had the charge of the whole Church (which as I haue shewed) is most euident euen by all the*

Apolog.  
C. Bellar.  
pag. 92.

*Absurdities, Falsities, Lyes &c. Chap. II. 75*  
the circumstances of the place.

48. And therefore M. *Andrewes* suspecting with great reason, that this deuise would serue him to litle *Andr. vbi* purpose, thought best to grant, that *totius vinea* might *supra.* be sayd in some sense. *Et vel si totius*, sayth he, *nihil inuaret &c.* Yea, and if it had bene sayd, *totius vinea*, it would help him nothing, seeing that whatsoever doth " eyther violate the vnity, or trouble the peace of the " whole Church, *ad curam omnium ex aquo pertinet, non " Leonis solum*, doth belong to the care of all men equal- " ly, and not of *Leo* only. So he; signifying that albeit " Pope *Leo* might be sayd to haue had the Charge of the whole Church, yet it were to be vnderstood, that he had it no otherwyse, then all other men haue. And *A strange* why? Marry, forsooth, because all men are equal- *paradoxe* ly bound to haue care of the vnity and peace of the *of M. An-* Church; which truly may passe for a very strange para- *drews.* doxe, howsoever he vnderstandeth it, I meane, whether he extend the word *omnium*, to all men in generall (as he seemeth to do) or limit it to all Pastors only.

49. For if he meane that all men ought to haue care of the vnity, and peace of the Church alyke, or in equall degree, he is most absurd, confounding all order, gouernment, and subordination in the Church, seeing that one speciall cause (if not the chiefe) why God ordaineth Pastors, and Gouernours therein, was to auoyd *schismes*, and to conserue it in peace, and vnity, as I haue proued amply in my *(b) Supplement* *(b) See* *where* *Supplem.* haue also shewed that M. *(c) Barlow* yrgeth the same, in *c. 4. nu. 3.* *4. 5. & 6.* defence of his pretended Episcopall authority against *(c) Ibid.* the *Puritans*; wherto I may add, that M. *Andrewes* *nu. 7. 8.* himself also approueth it els where, granting that S. *Andr. cap.* *Peter* was appoynted head of the Apostles, by our Sau- *8. pag. 219.*



Hieron.  
li. i. cont.  
Iouin.

our, vt *schismatis tollatur occasio* ( as S. Hierome saith )  
that the occasion of schisme may be taken away : yea  
and confesseth moreouer, that S. Peter had so much  
authority giuen him, as was necessary, for auoyding of  
schisme, and for the maintenance of peace and vnity :  
of which poynt I shall haue somewhat to say vnto him

(d) Chap.  
3. nu. 37.  
& seq.

(d) here after.

Pastors  
are more  
bound to  
haue care  
of the  
Church  
then pri-  
uate men.

50. If then Pastors, or gouernours are ( by his  
owne confession ) instituted in the Church to con-  
serue the same in vnity, & haue speciall authority giuen  
them to that end, he must needs confesse also, that they  
ought to haue more care thereof, then those who haue  
not any speciall institution, or authority to the same  
end ; and therefore I would be glad to know, how he  
agreeth with himself in this poynt, teaching heere as he  
doth, that the care of the peace of the whole Church,  
doth belong to all men alyke ? For if he say that Pastors  
are more bound, then theyr subiects, to care for the  
vnity of theyr owne particuler Diocesses, but not of  
the whole Church, he is too ridiculous, seeing that  
euery Pastor ought to haue, not only as much care of  
the whole Church, as euery other man, but also much  
more then others, by reason of his function, & office,  
which doth extend it selfe to the whole Church, it  
being euident that what authority soeuer any man  
hath in any part of the Church, it is giuen him for the  
good of the whole, and finally tendeth therto.

51. And who knoweth not, that all heresies, and  
schismes which violate the vnity of the whole Church,  
do first spring in some part thereof, and are to be sup-  
pressed, not in respect of that part only, but much more  
in regard of the whole Church ? As in like manner we  
see in our bodyes that the care of the health, and con-  
serua

seruation of euery member, tendeth more to the good of the whole, then of the part it selfe, that is, or may be particularly interess'd; & therefore euery part doth willingly expose it selfe to danger for the conseruation of the whole. Whereupon I inferre, that if Pastors haue more obligation, then lay-men, to haue care of a part of the Church, they are consequently more bound to haue care of the whole, whereto (as I haue sayd) the care of euery part is specially to be referred.

52. Moreouer whosoever is Pastour in any one part of the Church, is capable of Pastorall iurisdiction in any other, though he be restrayned, and limited to a certayne part, to auoyd confusion: in which respect the Priests in euery Diocesse are Priests throughout the whole Church, and may minister Sacraments any where in cases of necessity; and a Bishop in any place is euerywhere a Bishop, and one of the Magistrats, and Pastors of the Church, and therefore hath a voyce, and right of suffrage in all Generall Councells though they be held out of his Diocesse; whereas none of the Laity hath any voyce, or suffrage therein at all, as it is manifest by the testimony of *Theodosius* the Empe-<sup>Ep. Theod. ad Synod. Ephes.</sup> rour in his Epistle to the Councell of *Ephesus*; laying; *Nefas est &c. It is not lawfull that he who is not one of the sin. To. 10.* number of the most holy Bishops, should meddle in Ecclesiastical Councils. <sup>Concil.</sup> *call consultations, and affayres.* So he. And the like sayd <sup>To. 4.</sup> *Basilius* the Emperour in the 8. Generall Councell, <sup>Concil. in 8.</sup> with a notable aduertisement to lay-men, of what <sup>Concil. general. ex</sup> degree soeuer, not to presume to deale in Ecclesiastical <sup>act. 6.</sup> matters, as I haue shewed at large in my *Supplement*. Besides that we read in the Councell of *Calcedon*, that, <sup>Suppl. cap. 1. nu. 12. &</sup> *Concilium Episcoporum est*, a Councell consisteth of Bi-<sup>113.</sup> shops: whereupon it followeth evidently, that all men <sup>Act. 19.</sup>



haue not equal obligation to care for the peace and vnity of the whole Church; for if they had, then might euery Cobler, and Tinker challeng as much right of suffrage, as any Bishop in a Generall Councell assembled for the suppression of heresy, and schisme, which I thinke M. Andrews will be ashamed to say.

52. Therefore he must confesse, that albeit euery member of the mysticall body of Christ be bound to  
 1. Cor. 12. haue a speciall care of the vnity of the whole, *ut not sit schisma in corpore, sed in idipsum pro inuicem sollicita sint membra*: That there be no schisme, or diuision in the body, but that the members togeather be carefull one of another: yet this obligation extendeth no further then the condition, quality, and degree of euery one requyreth, which we may learne by the Apostles doctrine to the Romans, who hauing signified that *we haue many members in one body*, and that *all the members haue*  
 » *not the same action*, addeth: *ita multi vnum corpus sumus*  
 » *in Christo &c.* So we being many, are one body in  
 » Christ, & ech one anothers members, & hauing gifts  
 » according to the grace, that is giuen *vs* different, eyther  
 » Prophecy according to the rule of faith, or ministry in  
 » ministering, or he that teacheth in doctrine he that ex-  
 » horteth in exhorting, he that giueth in simplicity, *he that*  
 » *ruleth in carefulnes*, he that sheweth mercy in cheerfulnes.

Pastours  
bound  
more then  
other men  
to haue  
care of the  
Church  
according  
to the  
doctrine  
of the  
Apostle.

53. Thus far the Apostle, who exemplifying heere, as you see, the different gifts, and graces that God bestoweth vpon sundry members of his mysticall body, and ascribing to euery one of them the proper talent which is requisit thereto, requyreth specially in the Go-uernour *Sollicitude* and *Carefulnes*, giuing plainly to vnderstand, that although euery member of Christs Church, ought to be sollicitous, and carefull for the  
 publike

publike good thereof; yet a Pastor, or Gouvernour is most bound thereto, as to that which most properly pertayneth to his charge, & vocation. As for example in the tyme of the Apostles the heresy of the *Nicolaites* did violate the vnion, and trouble the peace of the whole Church; and albeit there were in the Church of *Pergamus*, as well *Prophets, Doctors, Preachers, and Priests*, as other faithfull people, who were all bound to haue care of the vnity of the whole Church (as all Christians are) neuertheles we see in the *Apocalyps* that none *Apoc. 2.* of them but the Bishop only, was reprehended for negligence, and want of due care to find and cast out the *Nicolaites* from amongst them, because the sollicitude, and care of the vnity, and publike good of the Church did specially belong to the Pastour, or Bishop, in which respect he alone was seuerely reprov'd, and commanded to do penance.

55. So that whereas *M. Andrews* imposeth an equal obligation of the same care vpon euery member, what doth he els but make, as I may say, a *gally-maufrey*, *M. Andrews* or *hotch-potch* of the different members of Christs my- *drews* sticall body confounding their seuerall functions, and *galli-maufrey* or making them all *eyes*, or *heads*, requyring the obliga- *hotch-* tion of a Pastor, or Gouvernour in euery particuler man? *potch.* And truly if this doctrine were generally imbraced in *England*, what other fruit could be expected thereof, *M. Andrews* but confusion, tumult, and sedition, whyles euery *drews tea-* *cheth sedi-* gyddy-headed fellow perswading himselfe, that he *tious do-* were as much bound to care for the publike good of the *ctrine.* Church, as the Pastors thereof (yea as the supreme head, or Gouvernour himselfe) might intrude himselfe to intermeddle in Ecclesiasticall affayres for the discharge of his conscience, and obligation? For if his  
band



Equality  
of obliga-  
tion re-  
quireth  
equality  
of care.

band in that behalfe were equal with the band of Pa-  
stors, he could not with reason be denyed equality with  
them in charge, and commission; seeing that equality  
of obligation requireth equality and parity of power  
to performe it, for when power of performance wan-  
teth, the obligation ceaseth. So that a greater power  
and dignity induceth an obligation of greater care;  
and therefore let *M. Andrews* consider what a wise, and  
learned proposition he hath made, and published to the  
world, and what a good and vigilant Pastour he is,  
who teacheth such dangerous, and seditious do-  
ctrine.

56. And albeit ( to anoyde this absurdity ) he  
should restrayne his generall propositiō to Pastors only,  
and say, that whatsoever violateth the vnity of the  
whole Church doth belong equally to the care of all  
Pastors; yet he were no lesse ridiculous then before,  
seeing that he must needs acknowledge an inequality  
of obligation, and care euen amongst them, accor-  
ding to their different degrees. For if a *Patriarke* haue  
iurisdiction ouer *Metropolitans*, and they ouer *Bishops*,  
and *Bishops* ouer *Priests*, it is cleare, that as their charge,  
and degree is vnequal; so also is the obligation of euery  
one of them different, and conforme to his dignity,  
degree, and authority. And therefore although the  
office and duty of euery Pastour, is, as I haue sayd, to  
haue special care of the vnity, and peace of the Church,  
yet his obligation in that behalfe must needs be so  
much the greater, by how much his power, and au-  
thority is greater, and he more able to performe it then  
others his inferiours, to which purpose the Prophet  
saith of a Prince, or supreme Pastor: *Princeps ea quæ*  
154. 32. *sunt digna Principe cogitabit, & ipse super Duces stabit:*

The

The Prince shall thinke those things which are worthy of a Prince, and he shall be ouer Dukes, or captaynes. So saith *Isay* of our Sauour (as some expound it) or, as others say, of *Iosias* King of *Iuda*.

57. But of whom soeuer it is to be vnderstood, it is manifest inough, that the forme of a good Pastor, or Gouvernour is prescrybed therein, shewing that the Prince being the supreme Gouvernour, is to imbrace cogitations, and thoughtes fit for his estate, and as much excelling the cogitations of his Dukes, or Captaynes (that is to say of his inferiour, or subordinate Magistrats) as he excelleth them in degree; and what thought is so worthy of a Prince, as the care of the vni-ty, and peace of his estate, wherein consisteth the publyke, and generall good of euery Common welth? And the like is to be sayd of Pastors, and especially of the supreme Pastor of the Church, who ought (according to the Prophet) to haue cogitations worthy of his soueraignty, that is to say, as much to surpasse other inferiour Pastors in the care of the publyke good of the Church, as he surpasseth them in power, and dignity. Well then to conclude, if *M. Andrews* his position may go for currant, he may shake hands with the *Puritans*, and lay away his tytle of *Lord Bishop*, & become follow Minister with his Ministers in the Diocesse of *Ely*; seeing that there is no reason why he should haue a greater degree, and dignity in the Church then they, if they be bound to haue as great a care of the Church as he.

If *M. Andrews* draws his position be true he must lay away his tytle of Lord Bishop.

58. But let vs see how he proceedeth to fortify his assertion, in hope vtterly to ouerthrow the Popes Primacy. Thus then he saith: *Quod enim totius vinea, id est, Ecclesiae, custodiam ab ipso Christo ait Pontifici commissam,* »

*Andr. cap. 7. pag. 171.*



M. Andrews corrupteth the text of the Council of Calcedon.

» *id est Primatum &c.* For whereas the Cardinall saith that the charge of all the vineyard, that is to say of the Primacy of the Church, was committed by Christ himselfe to the Bishop, see how it contradicteth the Councell, and the sentence of all the Fathers that were there present, who with one voyce, sayd: *Siqua essent Romana Sedis priuilegia, ea illi (non à Christo, nesciebant hoc Chalcedonenses quin) à Patribus concessa esse &c.* If the Roman Sea had any priuiledges the same were granted vnto it (not by Christ, for they in the Councell of Calcedon knew not that) but by the Fathers &c. So he: grounding still, as you see, all the force, and weyght of his arguments vpon no better foundation then his owne fraud, I meane his fraudulent allegation, and exposition of that Canon of the Councell, wherof I haue amply treated before; and now he secondeth his former fraud with a new corruption of the text, setting this downe in a different letter for the very words of the Councell, *siqua essent Romana sedis priuilegia, ea illi à Patribus concessa esse*, if there were any priuiledges of the Roman Sea, they were granted to it by the Fathers: whereas neyther those words, nor yet the sense thereof are to be found in the 28. Canon, which he alledgeth, no nor in all the Councell of Calcedon.

M. Andrews groundeth his arguments vpon his owne fraud.

Act. 15.  
can. 28.

59. For in these generall words of his are included all the priuiledges that the Sea of Rome had any way eyther by diuine, or human law, for any respect or cause whatsoeuer, but the Canon speaketh with great restriction, to wit, of priuiledges granted vpon one consideration only; for thus it saith: *Etenim antiqua Romæ throno, quod Vrbs illa imperaret, iure Patres priuilegia tribuere*: For the Fathers did worthily giue priuiledges to the throne of old Rome, because that Citty did gouerne.

gouverne. Thus saith the *Canon*, far otherwyse then *M. Andrews* affirmeth, who with his (*siqua*) comprehendeth all priuiledges whatsoever; whereas you see the *Canon* speaketh only of priuiledges giuen to the Roman Church, in respect of the Imperiall Seat; so that other priuiledges might be giuen thereto for other respects, for ought we see in this *Canon*; and the reason is cleare, why that consideration of the Imperial Seat was only mentioned, and no other, to wit, because those that penned the *Canon*, saw well inough, that the Church of *Constantinople* could pretend no other reason to demand extraordinary priuiledges, but only because the Imperiall Seat, which was wont to be at *Rome*, was then remoued to *Constantinople*.

60. Therefore I beseech thee (*good Reader*) consider a little *M. Andrews* his silly discourse, concerning this point, who (hauing sayd, as you haue heard, that the Fathers in the Councell of *Calcedon* knew not any priuiledges granted to the *Roman Sea* by *Christ*) addeth:

*Quare autem concessa &c?* And why were they granted? Was it because *Christ* sayd to *Peter*, *Tibi dabo claues*, aut, *Pasce oues meas*? I will giue thee the keyes, or, feed my sheep? No; but because *Rome* was then the Seat of the Emperour, and gouerned the rest. So he; and a little after he concludeth thus: *Quod ergo habet Roma de Primatu &c.* Therefore that which *Rome* hath of the Primacy, is not from *Christ*, but from the Fathers, and in respect of the Emperours Seat, and not for the Sea of *Peter*.

61. VVhereto I answere, first that *M. Andrews* must learne to distinguish betwixt the Primacy of *S. Peter*, and the priuiledges granted to the Sea of *Rome*, for that the sayd Primacy could not be from any,

» A silly collection of *M. Andrews*.

» A difference to be noted betwixt the primacy of *S. Peter*, and the priuiledges granted to the Roman Sea &



from *Christ* himselfe; whereas the Roman Church may haue, and hath priuiledges from men, that is to say not only from generall Councells, but also from temporall Princes, as from *Constantine*, *Pepin*, *Charles* the Great, and other Catholike Princes, and therefore *M. Andrews* argueth most absurdly from the *Priuiledges*, to the *Primacy*, denying that the *Primacy* was from *Christ*, because the *Priuiledges* were from men, and some of them giuen for humane respects; wherin he sheweth himselfe as wyse, as if he should deny the regalty, and soueraignty of our Kings, by reason of the prerogatiues, and priuiledges granted to them by the Parliaments; or as if he should say, that the Church of *Christ* (which is his Spouse) was not instituted by him, but by men, because aswell temporall Princes, as generall Councells haue giuen great priuiledges thereto.

Why  
those  
which  
penned  
the Canō  
alleged  
by M. An-  
drews,  
made no  
mention  
of the  
keys, and  
Pastorall  
commissiō  
giuen to S.  
Peter.

62. Secondly I say, that *M. Andrewes* is very simple if he see not, that the peners of the Canon had great reason to auoyd therein all mention of the *keyes*, and of the Pastorall commission giuen by our Sauour to *S. Peter*, as also of the *Priuiledges* granted to the *Roman* Church in respect of *S. Peters* Sea; seeing that the same could not any way further the pretence of the Bishop of *Constantinople*, but rather hinder it. For what could he demaund for any of those respects? Would *M. Andrews* haue had him to say that because *Christ* gaue *S. Peter* the *keyes* and commission to feed his sheepe, therefore it was conuenient that the Councell should also giue the lyke authority to the Bishop of *Constantinople*, or prefer him before the Bishop of *Alexandria*, and *Antioch* (which was in deed his demaund?) how would this conclusion follow of those premisses? Whereas  
the

*Absurdities, Falsities, Lyes &c. Chap. 11. 85*  
the other consequent was not so euill, to wit, that  
because the *Roman* Church had ben in tymes past priui-  
ledged by reason of the Imperiall Seat, it was conue-  
nient, that also the Church of *Constantinople* should haue  
like priuiledges for the same reason.

63. Agayne, what should the Bishop of *Constan-*  
*tinople* haue gayned by mentioning priuiledges granted  
to *Peters* Sea? Should he not haue hindred his owne  
cause thereby, and pleaded against himselfe for *Alexan-*  
*dria*, and *Antioch*? For who knoweth not, that *S. Peter*  
was Bishop of *Antioch*, some yeares before he came to  
*Rome*, and that he made his disciple *S. Marke* Bishop of  
*Alexandria*, in which respect those two Churches had  
alwayes the preheminance before all other next after  
the *Roman*? Seeing then the Bishop of *Constantinoples*  
pretence was no other, but to be preferred before the  
Bishops of *Alexandria*, and *Antioch*, he had no lesse  
reason to forbear all mention of *Peters* Sea, and of  
the priuiledges granted thereto, then *M. Andrews* had  
in setting downe the substance of the *Canon*, to con-  
ceale, and omit all that which would haue discovered  
his fraud, and ouerthrowne his cause (I meane that  
the *second place* after *Rome* was granted by that *Canon* to  
the Church of *Constantinople*) and therefore he was not  
so simple to touch that string, which would haue mard  
all his musick, as it hath been partly signified before,  
and will further appeare by that which followeth.

*M. An-*  
*drews his*  
*fraud in*  
*alledging*  
*the Canon*

64. For hauing sayd that which you haue heard  
before concerning priuiledges granted by the Fathers  
to the *Roman* Sea (because *Rome* was then the Imperial  
Citty) he addeth: *in sua autem iam potestate esse, ex ea-*  
*dem ratione &c.* The Fathers of the Councell signified  
that it was now in their power for the same reason, »

*»*  
*Andr. vbi*  
*supra.*



» ( seeing that *Constantinople* did enioy both the Imperiall  
 » Seate , and Senate ) to aduance it also to equal digni-  
 » ty ; and for as much as it was equall in all other  
 » things , to make it equal also in Ecclesiasticall matters ,  
 » and, to vse their owne words , ὡς ἐκείνη μεγαλειεύειν , that  
 » is to say , *to be magnified as Rome was* . So he : wherein  
 he not only falsifieth the sense , and meaning of the  
 Canon ( in that he maketh it to giue an absolute equality  
 to the Church of *Constantinople* , with that of *Rome* )  
 Cas. 28. but also craftily leaueth out all mention of the *second*  
*place after Rome* , which was granted to the Church of  
*Constantinople* by that *Canon* , & doth immediatly follow  
 the Greeke words which he alledgeth , and ouerthrow  
 all the equality that he pretendeth , to be mentioned  
 there ; for after ὡς ἐκείνη μεγαλειεύειν , these words do fol-  
 low immediatly in the Greeke , δευτέραν μετ' ἐκείνης ὑπάρ-  
 χουσιν , which in our Latin copyes is very well transla-  
 ted word for word , *secundam post illam existentem* , that is  
 to say , *being the second after it* : whereby it is signified,  
 that the Church of *Constantinople* ( which had wont to  
 haue an inferiour place to diuers other Churches )  
 should from thenceforth be the second after *Rome* .  
 And did not *M. Andrews* , trow you , see this in the  
 Greeke , and Latin ? And if he saw it , with what con-  
 science could he so deeply dissemble it , as not only  
 to leaue out all mention of it , but also to make an equa-  
 lity , and parity in dignity , and in all things els be-  
 twixt the Churches of *Rome* , and *Constantinople* ? Where-  
 as the words which he concealed do make it cleare ,  
 that the equality mentioned in the *Canon* , must needs  
 be vnderstood only according to distributue iustice ,  
 that is to say , without impeachment , or preiudice of  
 the different degrees , and dignities of the two Churches,

*Absurdities, Falsities, Lyes &c. Chap. 11.* 87  
ches, as I haue amply declared before.

65. And as for the Greeke words which he cyteth to fortify his forgery, they do not extend so far, as he would stretch them ( I meane ) to make a parity, and equality in dignity; for whereas the Greeke text saith, that *Constantinople should be magnified, as Rome was*, the same may very well stand with the foresayd equality, which *distributive Iustice* ordaineth ( to wit, with the reseruatiō of the different dignities of the one, and the other ) as when a Noble man, and a meane man do concur in one act, or seruice to the Common welth, and both of them are rewarded, and aduanced according to their different qualities, it may truly be sayd that the meane man is aduanced as the Noble man is, though not to the same degree, for both of them are aduanced, as well the one, as the other, and yet they are not made equal in dignity.

66. But now if we take the Greeke wordes allea-  
ged by *M. Andrews*, or the Latin in our translation,  
with the restriction that immediately followeth ( wher-  
by the second place after *Rome* is assigned to *Constanti-*  
*nople* ) it is most cleare, that they cannot possibly signify  
( as he would haue them ) *parificare, &, ad parē digni-*  
*tatem euehere, &, ad parē magnitudinis instar efferre*, which  
words and manner of speech do exclude all that diffe-  
rence of degree, and dignity which is expressly reserued  
in the *Canon*, giuing the second place to *Constantinople*:  
so that you see, he is in all this matter most fraudulent,  
and hath notably corrupted the *Canon*, aswell by con-  
cealing that which most imported, to shew the full  
drift therof, as also by peruertering both the words, and  
the sense of it.

*M. An-  
drews  
streyneth  
the Greek  
text to  
make it  
serue his  
turne.*

67. It resteth now, that I say somewhat more to  
his



Andr.  
pag. 171.

A very  
false and  
foolish  
conclusiō  
of M. An-  
drews.

his conclusion, which is this: *Quod habet ergo Roma de primatu &c.* therefore that which *Rome* hath of the primacy, it hath not from Christ, but from the Fathers, and in respect of the seat of the Emperour, and not for the seat of *Peter*; and forasmuch as the Fathers in aduancing new *Rome* to equall greatnes, exercised the same power which they vsed in honouring old *Rome*, therefore he is farre from the faith, who affirmeth, *that the primacy of the Bishop of Rome is according to the faith, and religion of the Councell of Chalcedon.* So he; concluding as you see two things, the one concerning the primacy of the *Roman Sea* (which he saith was *not giuen by Christ*, but, *by the Fathers*, and not in respect of *Peters Seat*, but, *for the seat of the Emperour*: ) wherto I haue said inough in effect already, hauing taught him to distinguish betwixt the *Primacy of the Roman Sea* granted by Christ to *S. Peter*, and the priuiledges which the Fathers, or temporall Princes haue giuen therto; for of the former, to wit, the *Primacy of S. Peters Sea*, the *Canon* speaketh not at all (because the mention of it would haue bene nothing to the purpose of the *Canon*, but rather against it, as I haue sufficiently declared: ) and therefore this part of the conclusion is cleane from the matter, and cannot possibly be drawne from the *Canon* wherupon he groundeth all his arguments.

68. The other part is also no lesse friuolous then the former, for whereas he concludeth that the Fathers of the Councell of *Calcedon* held not the *Primacy* of the Bishop of *Rome* for a matter of *faith*, or *Religion*, because they made the Church of *Constantinople* equal with the *Roman Sea*, you see that all the *equality* wherupon he buyldeth, is but his owne fiction, and repugnant to that very *Canon*, which he layeth for his foundation;





Concil.  
Lateran.  
sub Inno-  
cent. 3.  
cap. 5.

See before  
from num.  
12. 10 nu.  
24.

Relatio  
Synod ad  
Leo.

The Coun-  
cell of  
Calcedon  
acknow-  
ledged  
Pope Le-  
o's supre-  
macy.

thour of it, acknowledged his errour therein and cra-  
ued pardon for the same, as I haue amply declared be-  
fore. And although after the earnest endeuours of diuers  
as well Catholike, as Hereticall Emperours to aduance  
the Church of *Constantinople*, and some schismes also  
raysed for that cause, the Popes permitted the second  
place to the Bishops of that Sea, without further op-  
position (especially from the tyme of *Iustinian* the Em-  
perour, which was about a 100. yeares after the Coun-  
cell of *Calcedon*, yea and afterwards also Pope *Innocen-  
tius* the third ratified, and confirmed it by a *Canon* in  
the great Conncell of *Lateran*) yet the supreme autho-  
rity of the *Sea Apostolike* was no way preiudiced there-  
by, as it appeareth evidently by the relation, which I  
haue made before of the subiection, and obedience of  
the Catholike Emperours, and Bishops of *Constantinople*  
to the Sea of *Rome* from tyme to tyme, vntill the Greeke  
Empyre was vtterly ruyned by the Turkes. So that it is  
euery way manifest that the *Canon* of the Councell of  
*Calcedon* alledged by *M. Andrewes* hath serued him to  
no other purpose, but to bewray his impudency, fraud,  
and folly.

71. And wheras he demaundeth of the Cardinall  
some *Canon* of that Councell, for the proof of the Popes  
Supremacy, he sheweth himselfe very idle to exact a  
*Canon*, for a matter that was not then in question, but  
professed by the whole Councell, as it evidently appea-  
reth by their Epistle to Pope *Leo* wherein they acknow-  
ledge that he being ordayned to be the interpreter of the  
voyce of *Blessed Peter* to all men, had conserued, and  
kept the true faith, which had bene deduced from  
Christs tyme to theirs; and that vnder his conduct (as  
being the author of so great a good) they published the  
truth

truth to the children of the Church; that *Christ* had prepared for them that *spirituall banquet* ( meaning their Synod ) by his *Letters*; that he by his Legates had governed them in that Councell, as the *Head* governeth the members; that the keeping of the *Vineyard* was committed to him by our *Sauour*; and that he had depriued *Eutyches* the heretike of his dignity in *Constantinople*, which as I haue declared before, he could not haue done, if his authority had not bene vniuersall. See before  
nu. 45. &  
46.

72. And then comming to speake of the *Canon* which they had made in fauour of the Church of *Constantinople*, they signified the trust and confidence they had, that as he was wont by his carefull government to cast forth the beames of his Apostolicall light euen to the Church of *Constantinople*, so he would now condescend to confirme, that which they had ordayned concerning the said Church, for the auoyding of confusion, and mayntenance of Ecclesiasticall Discipline, which Discourse they end with this most humble, and submissiue petition: *Hac sicut propria, & amica, & ad decorem conuenientissima, dignare completi Sanctissime, & Beatissime Pater*: most holy and blessed Father vouchsafe to imbrace these things, as your owne, and friendly, and most conuenient, or fit for good order.

73. And afterwards hauing declared that the three Legats of Pope *Leo* did contradiet this *Canon*, they yield this reason thereof: *Proculdubio*, say they, *a vestra Prouidentia inchoari & hoc bonum volentes*, desyring without all doubt, that this good should also proceed from your Prouidence, *vt sicut fidei, ita bonae ordinationis vobis deputetur effectus*, to the end that the effect as well of good order, or Ecclesiasticall discipline, as of faith, may be ascribed to you. In which words it is to be no-

*Ibidem.*  
The Councell ascribed their determination of matters of fayth to the authority of Pope *Leo*



ted, that the Councell ascribed the effect, and force of their determinations not only concerning matters of *discipline*, but also touching matters of *faith*, to the authority especially of Pope *Leo*: to which purpose they also added further, that for as much as the Emperour, Senate, and all the Imperiall Citty desired it, and that it seemed also conuenient to the whole Councell (yea and that *whatsoever is well done by the children, doth redound to their fathers, who account, and make the same their owne*) therefore, *Rogamus* (say they) & *tuis decretis nostrum honora iudicium*: we beseech thee, *honour also our iudgement with thy decrees, & sicut nos* (c) *capiti in bonis adiecimus consonantiam*, sic & (d) *Summitas tua filijs* (quod decet) *adimpleat*: and as we haue yielded conformity, on our parts to (you) our head, so let your Highnes fulfill, or accomplish, to (vs) your children that which is conuenient. *Sic enim & p̄ Principes complacerebunt &c.* For so shall the pious Princes receiue contentment, or satisfaction (who haue ratified the iudgment of your holynes as a law) & *Sedes Constantinopolitana suscipiet premiū*, and the Church of *Constantinople* shall receiue a reward, or benefit, which Church hath alwayes performed all endeavour towards you, to the cause of piety, and conioyned it selfe with you, to the conseruation of concord and vnitie with the same zeale. Thus wrote the whole Councell to

How effectually & clearly the Councell of Calcedon acknowledged Pope Leo's supremacy, in their generall letter to him.

Pope Leo.

74. And now I report me to *M. Andrews* himselfe (though I take him for very partiall in this cause) whether any thing could be written in this kind more effectually to shew the beliefe, and faith of the whole Councell touching the supreme authority of Pope *Leo*, seeing that they do not only expressly call him *their head*, and themselues *his members*, him their *Father*, and

and themselves his *children*; but also do acknowledge that he was accustomed to cast forth the light of his Apostolicall beames to the Church of *Constantinople* (*οὐνόμας ἀνδρῶν, consuetū solliciti*, say those Fathers, speaking of him in the plurall number, for the reuerend respect they bare him) and signifying that his wonted care, and authority was so generall, that it extended it selfe to the Greeke Church, and particularly to the Church of *Constantinople*: furthermore they testify that the effect of their decrees both in matters of faith and of *discipline*, depended principally on him, and therefore do, as I may say, begge at his hands the confirmation of their *Canon* in fauour of the Church of *Constantinople*, as a speciall grace, benefit, and reward for the merits of the sayd Sea towards the *Sea Apostolike*; and this in such earnest, and humble manner, that it is euident, they acknowledged the whole matter to depend on his will, to be granted, or denyed, ratified, or disannulled by him, which also the issue thereof made most manifest, seeing that his owne denyall, and opposition was sufficient to ouerthrow it, as hath bene (d) (d) See before from  
nu. 29. 19.

75. And now, I hope, *M. Andrews* will not say that this is taken out of some corner of a period, or some peece of a tytle, or fragment of a little clause, seeing that this is (as he sayd of his *Canon*) the very voyce of the whole *Concell*, being the substance of their publike, and generall letter to Pope *Leo* himselfe; which may also be confirmed with their other publike testimonies of their beliefe concerning his authority, as that they acknowledged not only that he was successor to *S. Peter* (saying in their generall acclamation to an Epistle of his, *Petrus per Leonem locutus est*: Peter hath spoken by

Other proofes that Pope Leo's supremacy was acknowledged by the Council of Calcedon.



Leo ) but also that he had *Peters* authority, yea and that *S. Peter*, was *petra*, & *crepido Ecclesie*, the rock and toppe of the Church; and, *recta fidei fundamentum*, the foundation of the true faith.

76. To which purpose it is to be considered that one of the chiefe causes of the assembly of that Councell, was to depose *Dioscorus*, Bishop of *Alexandria*, which done by the sentence of Pope *Leo*, pronounced by his Legates in these words: *Sanctissimus, & Beatissimus Archiepiscopus magnæ & senioris Romæ Leo, per nos, & per presentem sanctam Synodum, unâ cum ter beatissimo, & omni laude digno beato Petro Apostolo, qui est petra & crepido Ecclesie, & ille qui est recta fidei fundamentum, nudavit eum tam Episcopatus dignitate, quàm etiam ab omni Sacerdotali alienavit ministerio.* The most holy, and most blessed Archbishop of the elder and great *Rome Leo*, hath depriued him (to wit *Dioscorus*) as well of all Episcopall dignity, as priestly ministry, by vs and this holy Synod, togeather with the thrice most blessed, and prayse-worthy *Peter* the Apostle, who is the rock and top of the Church, and he which is the foundation of the true faith. This was the sentence giuen by the Popes Legats against *Dioscorus*; which sentence euery Bishop in the Councell not only approued particularly with his suffrage, or voyce, but also confirmed with his subscription, as it appeareth in the 3. Action of the sayd Councell.

*M. 3.*

*Dioscorus*  
*Patriarke*  
*of Alexan-*  
*dria depo-*  
*sed by*  
*Pope Leo.*

Three  
things to  
be noted  
in the de-  
positiõ of  
*Dioscorus*  
prouing  
Pope  
Leo's su-  
premacy.

77. Wherein it is to be obserued. First; that Pope *Leo* deposed *Dioscorus* by the *Synod*, whereupon it followeth, that he was president, and head thereof, and that the sayd *Synod* was but, as it were, his instrument, in that deposition. Secondly, that he deposed him by the authority which he had, as successor to *S.*

*Peter*

*Peter*; in which respect it is sayd here that he did it, together with the most blessed Apostle *Peter*. Thyrdly, that for as much as *S. Peter* is heere acknowledged to be the head of the Church ( as being the rock, and top thereof, and the foundation of the faith ) the like must needs be granted of Pope *Leo* who was his successor, and exercysed his authority. Lastly, seeing that this sentence of deposition giuen against *Dioscorus* in this manner, and with these circumstances, was receiued particularly, and subscribed by euery one in that Councell, without any contradiction, or exception taken to any part thereof, it is euident, that the whole was conforme to the faith, and beliefe of the Councell, and consequently that they held Pope *Leo* not only for *S. Peters* successor, but also for head of the whole Church; and this I trust cannot be sayd to be taken out of the bryars, or corner of a period, or fragment of a clause, but out of one of the most principall, and important Acts of all the Councell.

78. Also it appeareth in the same Councell that *Theodoretus* Bishop of *Cyrrus* ( who being deposed by *Dioscorus*, appealed to Pope *Leo* ) was by his authority restored to his seat, and admitted into the Councell: *Ingrediatur*, say the Fathers, & *Reuerendissimus Episcopus Theodoretus &c.* Let also the most Reuerend Bishop *Theodoretus* enter, that he may be partaker of our Synod, because the most holy Archbishop *Leo* hath restored to him his Bishopricke. So they; whereby they gaue sufficient testimony of the soueraygnty of Pope *Leo*, acknowledging his power to restore Bishops to their Bishopriks in the Greeke Church. Finally if there were nothing els in that Councell to proue Pope *Leo's* supreme, and vniuersall authority ouer the Church of God, it might

*Concilia  
Calced.  
Act. 1.*

*Ep. Theod.  
dor. ad  
Leonem.*

*Theodo-  
retus re-  
stored to  
his Bisho-  
prike by  
Pope Leo.*



Pope Leo was vn- doubtedly the head and president of the Councell, suffice for an euident prooffe thereof, that he was vn- doubtedly the president, and head of the Councell, as you haue heard before, and may be confirmed by the subscriptions of his Legats set before all other Bishops, though one of them was but a Priest, and no Bishop.

Caluin  
confuted  
concerning  
the cause  
why Pope  
Leo was  
president  
of the  
Councell.

79. For what reason can be imagined why Pope Leo should be president of a Councell in *Greece*, so far from his owne seat (as well he himselfe as his Legats being *Romans*, and of the Latin Church) but that it belonged to him to be head thereof, in respect of his vniuersall authority? Will *M. Andrews* absurdly say as *Caluin* doth, that there was no Bishop in all *Greece* at that tyme, held to be worthy of that Honour? How then was *Anatolius* Bishop of *Constantinople* able to procure such a Canon, as he did, in his owne fauour?

Can any man belieue that he was (as *M. Andrews* saith) esteemed worthy to be made equal in dignity, and all things els with the Bishop of *Rome*, and yet not fit to be President of a Councell in his owne country, yea lesse fit then a stranger, who was held to be but his equal? Besides that howsoeuer Pope Leo himselfe might be esteemed more worthy of that Charge, then the Bishops of *Greece* (in respect of his eminent learning, wisdom, and vertue) yet there is no probability in the world, that the Emperour, and all the Bishops of that Councell (which were about 600.) had the like conceit of the sufficiency of his Legats, or that they would all of them yield as well to them, as to him (one of them being but a Priest: ) This, I say, is so improbable that *M. Caluin*, and *M. Andrews* must eyther giue vs some other probable reason for it (as they shall neuer be able to do) or els confesse that Leo was President

Pope Leo  
head of  
the Councell  
of Calcedon  
in respect  
of his supreme  
authority  
ouer the  
whole  
Church.

*Absurdities, Falsities, Lyes &c. Chap. 11. 97*  
dent of that Councell by right of his soueraignty, and  
supreme authority ouer Gods Church.

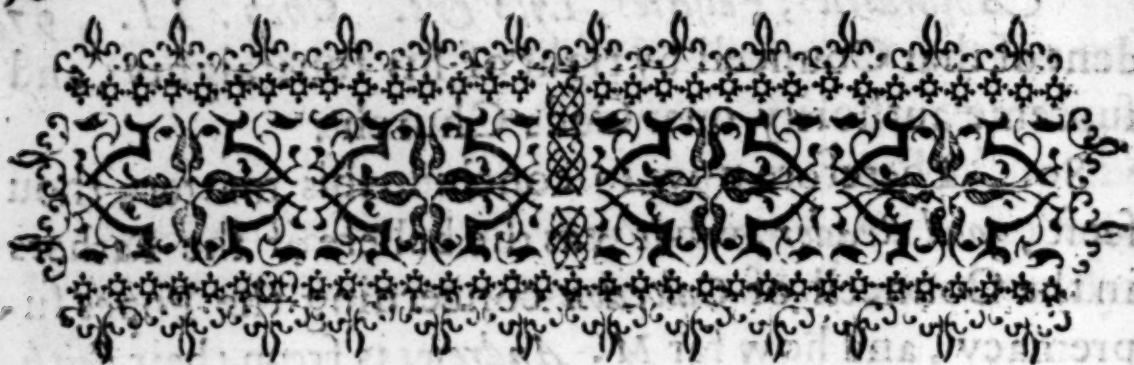
80. Therefore now to conclude this matter, thou  
seest, *good Reader*, what was the beliefe of the Fathers  
in the Councell of *Calcedon* concerning the Popes su-  
premacy, and how far *M. Andrews* is from their *faith*,  
*and Religion*, yea and what a *feared conscience* he hath, What a  
feared co-  
science M.  
Andrews  
hath.  
not only to deny such an euident truth as this, but also  
to impugne it, with so much fraud, and impudency  
as he doth against his owne conscience (no doubt:) for  
he could not possibly see in the Councell, that which  
he himselfe alledgeth and the Cardinall obiekteth, but  
he must needs see all this which I haue cyted out of it:  
neyther could he alledge some part of the 28. Canon,  
and vrge it as he doth (laying downe the words euen  
of the Greeke text) but he saw as well that which fol-  
loweth immediatly (and clearly conuinceth his fraud,  
and forgery) as that which went before, and seemed  
to make for him; whereby it is euident that he not on-  
ly wittingly dissembled, and concealed the whole drift  
of that *Canon*, but also maliciously peruerter, mangled,  
and falsified it, to the end to deceiue his Reader, for  
the mayntenance of his miserable cause; for so I may  
well tearme it, seeing it dryueth him to such miserable  
and desperate shifts.

A VINEYARD OF THE  
LORDS OF THE CHURCH  
OF ENGLAND  
IN THE  
CITY OF  
LONDON  
THE  
CHURCH OF  
ST. MARTIN  
IN THE  
CITY OF  
LONDON  
THE  
CHURCH OF  
ST. MARTIN  
IN THE  
CITY OF  
LONDON

N

M. D.





M. D.

A N D R E W S

H I S A N S W E R E S

T O

three places of the Fathers are examined.

A N D

*By the way the Cardinall is cleared from a false imputation of Iovinians heresy, and M. Andrews truly charged therewith. Finally all that which we teach concerning the Popes authority is necessarily deduced out of M. Andrews his owne doctrine, and expresse words.*

C H A P. III.

Suppl. cap.  
4. nu. 3.  
G 4.



HAVING occasion in my *Supplement* to proue the necessity of a visible head in Gods Church to cōserue the same in vnity, I alledged two places of *S. Cyprian*, and *S. Hierome*, which the Cardinall also cyteth in his *Apology*, togeather with diuers other testimonies of the

the Fathers, to proue the Primacy of *S. Peter*, and for as much as *M. Andrews* his answer thereto ( if it haue any force at all ) maketh as much against me, as against the *Cardinall*, I will examine heere what force, and pith it hath. The *Cardinall* saith thus of *S. Cyprian*. *Fecit Cyprianus Petrum &c. Cyprian made Peter the head, fountayne, and roote of the Church*: and in his Epistle to *Quintus*: *Peter*, saith he, whome our Lord first chose, and upon whome he buylt his Church &c. Where *S. Cyprian* doth not only say, that *Peter* was first chosen, but also addeth that the Church was buylt vpon him; and truly the foundation in a buylding, & the head in a body are all one. Thus saith the *Cardinall*, alledging, as you see, two places of *S. Cyprian*, to both which *M. Andrews* meaneth to say somewhat.

2. To the first he saith thus, *Fecit Cyprianus &c. Cyprian made Peter the head, fountayne, and roote of the Church*, not *Peter* of the Church, but rather maketh the Church it selfe the fountayne from whence many brookes, the light from whence many beames, and the roote from whence many boughs are propagated. Learne this euen of himselfe; *Sic & Ecclesia Domini luce perfusa &c. So the Church being wholly resplendent with the light of our Lord, casteth forth her beames throughout the whole world* ( loe, he sayth the Church, and not *Peter* ) yet the light is one, and the selfe same which is spread euery where ( is this light *Peter*? or is he euerywhere spread abroad? ) and the unity of the body is not separated. The Church through the plenty of her fertility stretcheth forth her branches ouer the whole earth, and doth amply spread abroad her abundant flowing brookes, yet the head is one, the beginning one, & one mother, copious with the prosperous successe of her fecundity, or fruitfulness. *Caligauit hic*

*Apol. Card. Bel. cap. 8. p. 125. Cyprian de vnit. Eccles.*

*Idem ep. ad Quintum.*

*Andr. Resp. cap. 8. pag. 217. in. penult.*

*M. Andrews grane discourse in answer to the Cardinall.*



» *Cardinalis* &c the Cardinall was spurre-blynd, or dim-  
 » me sighted here, for ( I thinke ) he will not say, that  
 » *Peter* is the *mother*, and therefore not the *head*.

3. This is M. Andrews his graue discourse, suppo-  
 sing, as it seemeth, that because the word *mater* is ap-  
 plied to the Church by S. Cyprian, therefore *Caput*  
 cannot be applied to S. Peter, but to the Church. Ther-  
 fore to the end M. Andrews may vnderstand that S.  
*Peter* ( and not the Church it selfe ) is in this place  
 worthily termed by S. Cyprian, *caput*, *fons*, *radix*, &  
*origo*, the head, the fountayne, the roote, and the spring,  
 he shall do well to consider the ground and drift of all  
 S. Cyprians discourse, which the Cardinall in his Apo-  
 logy omitted for breuityes sake, and therefore although  
 I haue layd it downe in my Supplement, to proue the  
 necessity of a visible head in the Church, yet I will  
 take paynes to repeat it heere, to ease the Reader of  
 the labour to seeke it there.

4. S. Cyprian meaning to shew the cause, why  
 The drift the Church is troubled with heresy, and schismes,  
 and mea- and withall to giue the remedy, saith thus: *Hoc eò fit*  
 ning of S. Cyprian. &c. This hapneth, because men do not retorne to the be-  
 ginning of truth, nor seeke the head, nor obserue the do-  
 Cyprian ubi *ctrin* of the heavenly Maister, which if any man will well  
 supra. consider, and examine, he shall not need any longer treatise,  
 » or arguments to proue it; the prooffe is easy to be believed by  
 » the compendiousnes, or breuity of the truth; our Lord sayd  
 Math. 1. 6. to Peter, I say vnto thee, thou art Peter, and vpon this  
 » rock I will buyld my Church, and the gates of hell shall not  
 Ioan. 21. » overcome it &c. To him also he saith after his resurre-  
 » ction, Feede my sheepe: vpon him being one, he buylt  
 » his Church, and to him he recommended his sheepe to  
 be fed, and although after his resurrection he gaue  
 equal

equal power to all his Apostles, and sayd, *as my Father sent me, so I send you, receave the holy Ghost &c.* »  
neuertheles to manifest, and shew a vnity, he ordain- »  
ed *one chayre*, and by his authority disposed, that the »  
beginning of the same vnity should proceed from one. »  
Truely the rest of the Apostles were that which *S. Peter* »  
was, endued with lyke fellowship of honour, »  
and power, but the beginning proceedeth from vnity; »  
the *Primacy* is giuen to *Peter*, that one Church of *Christ*, »  
and one *chayre* may be shewed. So he. »

5. And prosecuting still the same matter, proueth  
notably the vnity of the Church, by the vnity of the  
head, from whence all the vnity of the body is deriued,  
which he sheweth by three excellent similituds of ma-  
ny branches of one tree springing from one roote,  
many brookes of one water flowing from one foun-  
tayne, and many beames of one light deriued from  
one sunne, concluding his discourse, that notwithstan-  
ding the amplitude of the Church, by the propagation,  
and numerosity of her children, and the extension of  
her parts, and members all ouer the world, *unum tamen*  
*caput est*, sayth he, & *origo una* &c. yet the head is one,  
and the *origen*, or beginning one (that is to say *Peter*)  
vpon whome he sayd before (as you haue heard) that  
our Saujour buylt his Church, and to whom he reco-  
mended his sheep to be fed; yea gaue him *Primum*,  
the *Primacy*, *ut una Christi Ecclesia, & una cathedra mon-*  
*stretur*, to shew therby one Church of *Christ*, and one  
*chayre*; and this must needs be the true sense of *S. Cy-*  
*prian* in that place, if we will make his conclusion con-  
forme to his premisses, and to the whole scope of his  
intention.

6. So that *M. Andrews* making the Church it selfe



to be the *roote*, *fountayne*, and *head* whereof *S. Cyprian* speaketh, doth most absurdly confound the tree with the roote, the riuers with the spring, the body with the head, and lameth all that most excellent discourse, of *S. Cyprian*, yea ouerthroweth the very foundation thereof, denying all that which *S. Cyprian* layd for his ground, to wit, the *Primacy*, and supreme authority of *S. Peter*, from whence he expresly deryueth the vnity of the Church, as he doth also most clearely els where, saying in his Epistle to *Iubaianus*: *Nos Ecclesia vnius caput, & radicem tenemus*: We haue, or do hold the head, and roote of one Church (and after declaring what *roote*, and *head* he meaneth, he sayth:) *nam Petro primum Dominus super quem &c.* For our Lord gaue this power (of binding, and loosing) to *Peter*, vpon whome he buylt his Church, & vnde vnitatis originem instituit, & ostendit: and from whence he ordayned, and shewed the beginning of vnity. And agayne after in the same Epistle: *Ecclesia quæ vna est, super vnum qui claues accepit, voce Domini fundata est.* The Church which is one, was by the speach of our Lord founded vpon one, who receaued the keyes. So he. Whereby it euidently appeareth, that his constant, and manifest doctrine is, that all the vnity of the Church, proceedeth from the vnity of her head (to wit *S. Peter*, and his chayre) and that the *Cardinall* affirming that *S. Cyprian* made *Peter* the *head*, *fountayne*, & *roote* of the Church, gaue vs his true sense: and *M. Andrews* making the Church it selfe to be the *head*, *fountayne*, and *roote* of it selfe, is very absurd, and wholly repugnant to *S. Cyprians* doctrine or meaning.

*Idem ep. ad Iubaian.*

*Ibid.*

A foolish  
glosse of  
*M. Andrews* vpon the  
text of *S. Cyprian*.

7. And this will be more cleere, if we examine a little better *M. Andrews* his glosse vpon the text of *S.*

*Cyprian*,

*Cyprian*, whereby he laboureth to proue, that the Church it selfe, and not *S. Peter* is the head, fountayne, and roote whereof *S. Cyprian* speaketh. For hauing layd downe *S. Cyprians* words ( to wit, *sic Ecclesia Dominici luce perfusa &c.* so also the Church shyning with the light of our Lord, reacheth forth her beames ouer the whole world ) he noteth that the Father sayth, *Ecclesia, non Petrus*, the Church, not Peter; and no meruaile, seeing he had no occasion then to name *Peter*, but the Church only; for although the Church, being a visible body, hath alwayes a visible head vnder Christ, to wit *Peter*, and his successors; yet *S. Cyprian* doth speake of it heere, as of a body considered a part, not including the head, meaning afterwards to speake of the head ( as he had in lyke manner done before ) declaring from whence the vnyty of that body is deriued, as it will appeare further heereafter.

8. In the meane tyme, let vs see how *M. Andrews* goeth on with the text; *Vnum tamen lumen est &c.* Yet it is one light, which is euery where spread, neyther is the vnyty of the body separated; heere now he asketh two questions, the one whether *Peter* be the light, and the other, whether he be euery where dispersed? whereto I answer, that although he is not the light of the Church, as he was a particuler man, yet he may well be so called, not only as he was an *Apostle* ( seeing that our Saviour sayd to all the Apostles, *Vos estis lux mundi*, you are the light of the world ) but also much more as he is the Vicar, and substitute of our Saviour, who being *lux vera*, the true light, imparteth vnto him his owne excellencies, so far forth, as is necessary for the gouernement of his Church, which he hath committed to his charge; in which respect it may truely be sayd, that

*Andr. ubi supra pag. 218. lin. 2.*

How *S. Peter* might be called the light of the Church.

*Matth. 54.*

*Ioan. 16.*

the



the *light* of the Church proceedeth not only from Christ, but also from him, as from the head thereof vnder *Christ*, and that by his authority it is spread euery where throughout the Church.

The vni-  
ty of the  
Church  
notably  
proued,  
and dedu-  
ced by S.  
Cyprian  
from the  
vnyty of  
the Head.

9. And this is sufficiēt to make good the similitude according to the intention of *S. Cyprian*, who only speaketh here of the Church, as of a body receiuing all the vnyty of her seueral & many parts from the head, as the light which is spread throughout the world, receaueth vnyty from the sunne; & therefore he argueth thus in substance: As the light of the sunne dispersed ouer the earth (though it haue many beames, yet) is but one light by reason that it proceedeth from one sunne, so also the body of the Church dispersed by many members ouer the whole world, is but one body, because it proceedeth from one head; which reason he giueth yet more expressely in the two other similituds that immediatly follow (of a tree spreading forth many boughes, and of many brookes flowing from one fountayne) for of the former he saith, that though the boughes are many, and spread far abroad, *Robur tamen vnum tenaci radice firmatum*: yet the strengeth is one fastned in the strong, and stiffe roote; and of the later he saith in like manner, that notwithstanding the abundant, and copious plenty of water dispersed by many brookes, yet it is but one water, because *vnitas*, saith he, *seruatur in origine, the vnyty is conserued in the spring*. Who then seeth not, that to apply this similitude to the Church, we must needs say, that albeit the sayd Church hath very many members, and parts spread ouer the whole world yet it is but one body, because it hath but one head wherein the vnyty of all the parts is conserued.

10. And

10. And to this is also conforme the rest of *S. Cyprians* text, which *M. Andrews* proceedeth to lay downe thus; *Ramos suos Ecclesia &c.* The Church, through her abundant fertility, stretcheth forth her branches ouer the whole earth, and largely spreadeth abroad her copious riuers, or brookes, yet the head is one, the *origen*, or *beginning* one, and *one mother &c.* So sayth *S. Cyprian*, teaching, as you see, nothing els in effect, but that the Church being a body dispersed ouer the whole world in her members, is vnited in *one head*, and therefore he saith, *unum tamen caput, & origo vna*, yet the head is one, and the *origen*, or *beginning* one: and so hauing spoken as well of the *head* of the Church, as of the *body*, and declared from whence the vnity of the whole is deryued, he had great reason to adde *vna mater, one mother*, giuing to vnderstand that as the Church hath one head, so she is *one mother*; one, in respect of her vnity deryued from her *head*, and *mother*, because she is the *spouse* of *Christ*, and hath children dispersed throughout the world.

Why the Church is called one Mother.

11. And thus may *M. Andrews* see, that albeit *S. Peter* is not called in *S. Cyprian* a *Mother*, yet he is acknowledged to be the *head*, from whence the vnity of the whole Church our mother is communicated to vs her children, which would haue bene as cleare as the sunne, if he had layd downe the similituds themselves, as well as he gaue vs only the application of them out of *S. Cyprian* (beginning his allegation, with *Sic & Ecclesia*: so also the Church &c.) for he knew full well that his false glosse would haue bene easily discovered if he had set downe the similituds, as they are deliuered, and vrged by the Father himselfe. Therefore now let the Reader Iudge, *Quis caligauit hic?* who

*M. Andrews* fraudulent in his lame allegation of *S. Cyprian*.



was blind heere? the Cardinall, or M. Andrewes?  
Thus much concerning the first place of S. Cyprian.

12. The other place is; *Petrus super quem Dominus fundauit Ecclesiam*: Peter vpon whom our Lord did found his Church; whereupon the Cardinall inferreth that S. Cyprian teacheth, that the Church is buylt vpon S. Peter, and that therefore he is the foundation of the Church, and consequently the head therof, because the foundation in a buylding, and the head in a body is all one: whereto M. Andrewes answereth thus.

*Alter verò illi ex Cypriano locus praevidendus erat &c.* He thought it necessary to cut of the other place of Cyprian where it seemed little to fauour the Primacy; for thus it is, *nam nec Petrus (quem primum Dominus elegit) &c.* For neyther did Peter, whome our Lord chose the first, challenge any thing insolently to himselfe, nor take vpon him arrogantly to say that he had the Primacy, or that he ought to be obeyed of those that were yonger, and later then he:

Wherein the mynd or sense of Cyprian seemeth to be, that if Peter had sayd that he had the Primacy, he had insolently challenged somewhat to himselfe, and therefore the Cardinall suppressed this part of the text warily, because it made litle for the Primacy, and rather tooke hold of the former part, where Cyprian saith, that the Church was buylt vpon Peter &c.

13. Thus sayth M. Andrewes, with somewhat more, which I will also lay downe after a whyle, when I shall first haue examined this; wherein you see he would fayne make the Reader belieue that the Cardinall had vsed some art, or fraud, in leauing it vncyted, as not fauorable, but rather preiudiciall to S. Peters Primacy; wheras in truth it doth notably proue it, and

no way impayre, or infringe it, as he may see in the Cardinals controuerfies, where amongst very many other places alledged for the Primacy of *S. Peter*, he vrgeth this, fortifying it notably with the authority of *S. Augustine*, who also cyteth those words of *S. Cyprian*, though vpon another occasion. Therefore I will set downe the Cardinalls owne words to the end that he may answere for himselfe: who hauing brought the testimonies of a whole Iury (as I may say) of Greeke Fathers (to wit *Origen*, *Eusebius*, *S. Basil*, *S. Gregory Nazianzen*, *S. Epiphanius*, the two *S. Cyrils*, *S. Chrysostome*, *Euthymius*, *Theophilact*, *Occumenius*, and *Hugo Etherianus*, all of them expressely acknowledging the supremacy of *S. Peter* aboue all the other Apostles) addeth as many more of the *Latin Fathers*, and beginneth with *S. Cyprian* thus.

*Bellar. de Romano*

14. *Ex latinis S. Cyprianus in Ep. ad Quintum &c. Pont. l. 26*  
Of the latin Fathers *S. Cyprian* in his Epistle to *Quintus* sayth, that *Peter*, when he was reprehended by

*cap. 25.*

*Paul*, would not say that he had the primacy, and that he ought to be obeyed, whereby he signifyeth that *Peter* had the primacy, and might command all others. And lest perhaps our aduersaries may say, that *Cyprian* meaneth that *Peter* did not say he had the Primacy, because he should therein haue affirmed that which was false, let vs heare *Augustine* expounding

*S. Cyprian* clearly explicated by the Card. out of *S. Augustine*.

this place of *Cyprian lib. 2. de Baptismo cap. 1. &c.* Thus saith the Cardinall, and after hauing layd downe *S. Cyprians* words alledged by *S. Augustine* (being the same that you haue heard before) he addeth the words of *S. Augustine* which are these: *Ecce ubi commemorat Cyprianus &c.* Behold how *Cyprian* doth shew that *Peter* the Apostle (in whom the primacy of the Apostles is preeminent

*S. Peter* being head of the Apostles suffered himselfe to be reprehended by *S. Paul*.



with such an excellent grace ) corrected by Paul a later Apostle, when he dealt concerning Circumcision otherwayse then truth required. So sayth S. Augustin, whereby it euidently appeareth, how he vnderstandeth S. Cyprian in this place, to wit, that albeit Peter was preeminent, and far excelled the Apostles by reason of his Primacy, yet when he erred, he patiently suffered himselfe to be corrected by Paul, and did not insolently, and arrogantly defend his error, standing vpon the authority of his Primacy, and challenging obedience of S. Paul and others.

Bellar-  
mine cleared from  
M. Andrews im-  
putation.

15. This then being so, and the Cardinalls opinion concerning the meaning of S. Cyprian in this place being so well fortified, as you haue now heard, by S. Augustines construction, and iudgement thereof, what reason hath any man to thinke that the Cardinall did, as M. Andrews chargeth him, purposely, and craftily suppress those words of S. Cyprian, as not making for Peters Primacy; whereas you see he taketh them to make much for it, and doth vrge them notably to proue it? Therefore can any reasonable man imagine any fraud in the Cardinall? Or any other cause why he did not cye them in his Apology, but partly for breuityes sake (which euery may seeth how much he affecteth in all his workes) and partly because he thought he had alledged sufficient already out of that Father to proue his intent?

16. So that, whereas M. Andrews sayth, *Ea Cypriani mens videtur* &c. The mynd or sense of Cyprian seemeth to be, that if Peter had said he had the Primacy, he had insolently challenged somewhat to himselfe (that is to say more then was due vnto him) he did very well to say *videtur*, it seemeth; for if he had absolutely affirmed it,

it, he had ouerlashed very far. Besides that he may learne if it please him to make a great difference betwixt *insolenter*, and *falso*, *insolently*, and *falsely*; for a man may take vpon him a true authority, and speake of it insolently, that is to say without iust cause, or in defence of some euill act, and yet not *falsely*, because it is true that he hath the authority which he pretendeth. And therefore I say, that if S. Peter should haue stood vpon his *Primacy* in defence of his erroneous act, and sayd, that S. Paul ought to follow and obey him therein, because he was the *Primate*, and *head* of the *Apostles*, he had both sayd, and done *insolently*, which neuertheless, in defence of a truth, or vpon some other iust occasion, he might both say and do, without all note of insolency, yea iustly, and necessarily, because he had indeed the *Primacy*, and therefore was to be obeyed, and followed in all good, and iust actions.

17. But now M. Andrews goeth forward: and whereas the Cardinall concluded that Peter being the foundation of the Church was therefore the head of it, M. Andrews granteth, that S. Peter was *fundamentum quidem unum, sed non unicum*, one, but not the only foundation: *esse enim illiusce edificij duodecem fundamenta*, for that there are twelue foundations of that building. But M. Andrews is heere short of his account, for he should rather haue sayd that there are thirteene, except he will exclude Christ, of whome the Apostle sayth, *Fundamentum aliud nemo potest ponere &c.* no man can lay any other foundation then that which is already layed, Iesus Christ: of whome also the Prophet sayth, *Ecce ego ponam in fundamentis Sion lapidem &c.* Behold I will lay a stone in the foundation of Sion, an approued stone, a corner, and precious stone, founded in the foundation &c.

How a man may speake of his owne authority insolently, and yet truly.

Andr. v<sup>o</sup> sup<sup>r</sup>.

How S. Peter is tearmed the foundation of the Church by S. Cyprian.

1. Cor. 3. 11. 28.



18. And this I am sure *M. Andrews* will not deny, seeing that it is one of the most speciall arguments whereby his fellowes are wont to exclude *S. Peter* from being the foundation of the *Church* (to wit because *Christ* is the foundation of it: ) if therefore *M. Andrews* will admit twelue foundations of the Church, without preiudice to *Christ*, he may also admit eleuen without preiudice to *Peter*. For albeit the twelue Apostles are all founded vpon *Christ*, who is the first and principall stone, yet *Peter* may haue the first place in the foundation next after *Christ*, being immediatly founded on him ( as *head* and ordinary *Pastor* of the Church ) and the rest vpon *Peter*, as extraordinary, and subordinate to him. Besides that *Peter*, and the rest of the Apostles are called *foundations* in different manner, as I will declare (c) more particularly in the discussion of *M. Andrews* his answere to the place of *S.*

(c) See  
after nu.

24. 25. & *Hierome*.

26.

19. And now to conclude concerning *S. Cyprian*, whereas the Cardinall argueth vpon his words, that because *S. Peter* was the foundation of the Church, he was therefore the *head* thereof ( in respect that the *head* in a body, and the *foundation* in a buylding is all one ) *M. Andrews* answereth thus: *Vix illuc vsquequaq; &c.* That is scantly true euery way, for I do shew the Cardinall a buylding, whereof there are twelue foundations, but hardly can the Cardinall shew me one body, whereof there are twelue heads. So he, very well to the purpose ( I assure you ) ouerthrowing himselfe with his owne answere; for if that buylding ( which he sayth hath twelue foundations ) be the Church, as indeed it is ( and so it appeareth by his quotation of the 24. Chapter of the *Apocalyps* ) then may the Cardinall very easily

Abad inference of  
*M. Andrews* about  
twelue heads.

*Apoc. 24.*

ly

ly shew him also a body that hath twelue *heads*, even according to the doctrine, and opinion of *M. Andrews* himselfe, who can not deny but that the Church is a *body* ( I meane such a body as heere we treat of, to wit not a naturall, but a mysticall body ) neyther can he deny that the *Apostles* were *heads* of that *body* seeing all of them had ( as *M. Andrews* still telleth vs ) the charge, and gouernement of the Church alike; and therefore being twelue gouernours, they were also twelue *heads*.

20. Is it then so hard a matter for the *Cardinall* to shew him a body with twelue heads? Nay, which is more, and toucheth more our case, doth not *M. Andrews* thinke it possible that such a body may haue a hundreth heads, and all of them subordinate to one head? What will he say of the state of *Venice*? Will he deny that the *Senators* ( who are many hundreths ) are *heads* thereof? or that they are subordinat to one *Doge*, or *Duke*? So that it is to be vnderstood, that in respect of the rest of the Common welth, the *Senators* are all *heads*, though in respect of the *Doge*, they are but members subordinate to him. And so in this spirituall buylding of the Church, or mysticall body of *Christ*, though the *twelue Apostles* were *twelue foundations*, and consequently *twelue heads*, yet, as all the *twelue* were subordinate to *Christ*, so were eleuen of them subordinate to *Peter*, whome *Christ* made their *Primacy* or *Head*, which, as you haue heard, is the expresse doctrine of *S. Cyprian*, teaching that albeit the *Apostles* had equal power, yet *Primatus*, sayth he, *Petro datur, vt vna Ecclesia Christi, & vna Cathedra monstretur*, The *Primacy* is giuen to *Peter*, that one Church of *Christ*, and one chayre may be shewed. Whereby he giueth to vnderstand

A polit-  
call or  
mysticall  
body may  
haue ma-  
ny heads  
subordi-  
nat to one  
head.



M. Andrews so  
wryteth as  
he doth  
much  
help his  
Aduersa-  
ries cause

stand, that although the *Apostles* were all of *equal power* in respect of all other *Christians*, who were subiect to them, yet they were not equal in respect of *Peter* to whome our Sauour himselfe gaue the *Primacy* to conserue vnity amongst them, and in his whole Church.

And this I hope may suffice for answer to M. Andrews his glosse vpon the 2. places of *S. Cyprian*; only, I cannot omit to thanke him, for the paynes he taketh still to corroborate our cause with his answers, & obiections, for truly if he write many bookes in this vayne, we shall not need any other champion to fight for vs but himselfe, as it will also further appeare by his answer

Card. Bel-  
lar. Apol.  
c. 8. pag. 126

Hierom. l.  
1. aduers.  
Iouinian.

Touching  
the place  
of S. Hier-  
ome.

Supple. c.  
4. nu. 3.

to the place of *S. Hierome* whereof I am now to treat.

21. The Cardinall cyteth out of *S. Hierome* these words, *Inter duodecem vnus eligitur, vt capite constituto schismatis tollatur occasio*: one is chosen amongst twelue, to the end, that a head being made, the occasion of schisme

may be taken away, by which words of *S. Hierome*, spoken expressely of *S. Peter*, it is cleare that according to *S. Hieromes* doctrine our Sauour made *S. Peter* head of the *Apostles*, and consequently of the whole Church of God; to which purpose I haue also vrged the same in my Supplement.

Andr. vbi  
supra pag.  
219. §. Hier-  
onymus.

22. Now then M. Andrews answereth the Cardinall thus: *Hicronymus idem hic à Cardinale patitur &c.* *Hierome* suffreth heere at the Cardinals hands the same (iniury) that *Cyprian* suffred before; both their places (or texts) are lamely cyted, for *Hierome* saith thus: *At dices (tu scilicet Iouiniane) super Petrum fundatur Ecclesia &c.* But thou (to wit *Iouinian*) wilt say, the

M. An-  
drews bad  
glosse vpon  
S. Hier-  
omes text.

Church is founded vpon *Peter* (which the Cardinall doth now so oft, and earnestly inculcate vnto vs, well following *Iouinian* therein:) but what sayth *Hierome*?

rome? Although, sayth he, the same is in another place » done vpon all the Apostles, and all of them receiue the keyes, » and the strength of the Church is equal consolidated, or » established vpon them all, yet ( neyther in respect of » the keyes, nor of the foundation, which are so much » esteemed at Rome, but ) for this cause one is chosen a- » mongst twelue, that a head being made, the occasion of » schisme may be taken away. Thus far doth M. Andrews » alledge the words of S. Hierome, and glosse them, as you see, wherein two things are specially to be obser- ued for the present, the one that he taxeth the Car- dinall for wronging S. Hierome now, no lesse then he wronged S. Cyprian before, in the lame, and corrupt citation of their places. The other, that he would make the Reader belieue, that to hold the Church to be buylt vpon Peter was one of Iouinians heresy's, and not S. Hieromes doctrine; and that therefore the Cardinall teaching, and oft inculcating the same, doth follow Iouinian; of these two points I must needs say somewhat before I passe further; for truly they deserue to be well examined, and the good conscyence of M. An- drews to be layed open to the world.

23. In the first point I must needs say he hath some reason, to wit, in saying that S. Hierome is as much wronged by the Cardinall, as S. Cyprian was be- fore; which is most true; for neyther of them both receiue any wrong at all by the Cardinall, as you haue already seene in the place of S. Cyprian, and will easi- ly see also in this place of S. Hierome, if you conferre that which the Cardinall left vncyted (and is layd downe by M. Andrews) with that which followeth, and is cyted by the Cardinall: for albeit S. Hierome do teach in the words which M. Andrews cyteth, that the

*Supra nu.  
15.*

The Car-  
dinal false-  
ly charged  
by M. An-  
drews  
with fraud  
in the cita-  
tion of S.  
Hierome,



Church was equally buylt vpon all the Apostles, yet it is euident by that which the Cardinall alledgeth, that the same is so to be vnderstood, that it doth not any way preiudice the Primacy of S. Peter, seeing that S. Hierome affirmeth expressly ( notwithstanding the equality, whereof he speaketh ) that S. Peter was made head of the Apostles; and therefore it is manifest that M. Andrews doth vnderstand this equality in other manner then S. Hierome doth, who indeed sayth, with great reason, as also diuers other Fathers do ( and no Catholike will deny it ) that the Church was buylt vpon all the Apostles ( *ex aquo*, equally ) but in what sense the same is to be vnderstood, I would wish Mr. Andrews to learne of Cardinall Bellarmine himselfe in his controuerseys, where he declareth the same very learnedly, perspicuously, and briefly, as he is wont.

24. Thus then he sayth, answering to this very place of S. Hierome and certayne others taken out of the Scriptures, and obiected by Luther: *Respondeo, tribus modis Apostolos omnes fuisse Ecclesie fundamenta &c.*

How the Church according to Cardinall Bellarmine is buylt equally vpon all the Apostles.

I answered that all the Apostles were three wayes the foundations of the Church, yet without any preiudice to Peter. The first is, because they were the first that did found Churches euery where, for Peter did not himselfe alone conuert the whole world vnto the fayth of Christ, but some Nations were conuerted by him, others by Iames, and others by the rest. And therefore

» S. Paul Rom. 15. saith: *Sic predicauit &c. I haue so preached this Gospell where Christ was not named, least I should buyld vpon other mens foundation.* And 1. Cor. 3. *ut sapiens architectus &c. I haue layd the foundation lyke a wyse Architect, and another buyldeth thereupon.* And in this manner all Apostles are foundations alyke, which

I thinke is meant in the 21. Chapter of the *Apocalypses*.

25. The *Apostles* and *Prophets* are also sayd another way, to be *foundations* of the Church, to wit, because all Christian doctrine was reuealed vnto them, seeing that the fayth of the Church is grounded vpon the reuelation which the *Apostles*, & *Prophets* had from God; for new articles of fayth are not alwayes reuealed to the Church. But the Church resteth, and continueth in that doctrine which the *Apostles*, and *Prophets* learned of our Lord, and deliuered to their posterity by preaching, and writing, and by this meanes we are, as the *Apostle* sayth, *Ephes. 2. buylt vpon the foundation of the Apostles and Prophets*, and according to these two wayes, *Peter* is no greater then the rest. But as *Hierome* sayth, *the strength of the Church is equally established vpon them all*.

26. The *Apostles* also are sayd a third way, to be *foundations* of the Church, to wit in respect of their *gouernement*; for all of them were *heads*, *gouernours*, and *Pastors* of the vniuersall Church, but not in the same manner that *Peter* was, for they had a chiefe, and most ample power as *Apostles*, or *Legats*; but *Peter* had it as ordinary *Pastor*; besides that they had their full power in such sort, that neuerthelesse *Peter* was their head, and they depended of him, and not he of them: and this is that which was promised to *Peter* *Matth. 16.* when it was sayd vnto him in presence of the rest, *Vpon this rock I will buyld my Church*, which besides the other Fathers before cyted, *S. Hierome* teacheth in his first booke against *Iouinian*; where explicating what is the meaning of buylding the Church vpon *Peter*, he sayth thus: *Licet super omnes Apostolos &c.*



» Although the strength of the Church be established equally  
 » upon all the Apostles, yet therefore one was chosen amongst  
 » the twelve, to the end, that a head being made, the occa-  
 » sion of schisme might be taken away.

27. Thus far the Cardinall, which I hope may suf-  
 fice to teach M. Andrews how the Church was found-  
 ed equally vpon the Apostles, to wit, the two first  
 wayes ( whereof the Cardinall speaketh as mentioned  
 in the *Apocalyps*, and the Epistle to the *Ephesians*,  
 where not only the Apostles, but also the Prophets are  
 called foundations of the Church ) which may well  
 stand with the Primacy of S. Peter, and S. Hieromes  
 doctrine concerning the same; whereas M. Andrews  
 making S. Hierome impugne S. Peters Primacy by the  
 equality that he mentioneth, maketh him contradict  
 himselfe, and ouerthrow his owne doctrine in the very  
 next words after, wherein he expoundeth ( as the  
 Cardinall noteth very well ) what is meant by the buyl-  
 ding of the Church vpon S. Peter, signifying that it is  
 to be vnderstood thereby, that our Sauour made S.  
 Peter head of the Apostles, as I will shew further here-  
 after, by M. Andrews his owne confession. So that  
 it is cleare enough that the Cardinal left not those words  
 of S. Hierome vncyted, as preiudiciall to Peters primacy,  
 but only for breuityes sake; and that therefore M.  
 Andrews hath notably calumniated him, as well in this  
 place as in the former, seeking to cast vpon him some  
 suspicion of fraudulent dealing in the cytation of Au-  
 thors, which is indeed the proper talent of M. Barlow,  
 and M. Andrews, as you haue hitherto seene sufficient-  
 ly proued in them both, and shall see further exemply-  
 fied heereafter in M. Andrews, to his confusion.

See after  
 nu. 6. &  
 sequ.  
 M. An-  
 drewes  
 calumni-  
 ateth Bel-  
 larmine.

28. The second point which I wished to be ob-  
 serued

ferred in his Glosse vpon *S. Hieromes* text, is that he *M. An-*  
 sayth the *Cardinall* followeth *Iouinian* in affirming, *drews*  
 that the Church was founded vpon *S. Peter*, as if the *second*  
*Cardinall* did teach therein some heresy of *Iouinian*, *charge a-*  
 and not *S. Hieromes* doctrine: but this surpasseth all *Cardinall*  
 impudency. For, no doubt, he speaketh against his *touching*  
 owne conscience, and knowledge, seeing he cannot *Iouinia-*  
 be ignorant of the contrary, if he haue read, and exa- *nisme re-*  
 mined that very place in *S. Hierome* which he obie- *futed and*  
 cteth, where it is euident, that the matter then in con- *retorted*  
 trouerfy betwixt *S. Hierome*, and *Iouinian* was about  
 the merit of *Virginity*, because *Iouinian* equalled mar- *S Hier. li.*  
 ryage with it, which heresy *S. Hierome* in that place *1. contra.*  
 laboured to confute: and for as much as the heretyke *Iouinian.*  
 had objected the marriage of the *Apostles* ( inferring  
 thereupon that if *Virginity* were to be preferred before  
 marriage, *Christ* would not haue chosen married men,  
 but Virgins to be his Apostles, and the Princes, and  
 Captains of Christian disciplin ) therefore *S. Hierome*  
 answereth, that it appeareth not in the Scriptures that  
 any of them had a wyfe except Saint *Peter*, and that  
 he being married whiles he was vnder the law, liued  
 continent from his wyfe after his vocation to the Apo-  
 stleship; and that if any of the rest had wyues before  
 their vocation, they abstayned from them euer after;  
 and that *S. Iohn Euangelist* being chosen a *Virgin*, was  
 singularly beloued, and specially fauoured of our Sa-  
 uiour aboue the rest for his *Virginity*.

29. And whereas *Iouinian* also vrged the supreme  
 dignity of *S. Peter*, as that the Church was founded v-  
 pon him, being a married man, and not vpon *S. Iohn*  
 who was a *Virgin* ( wherein it is euident that *Iouinian*  
 sought to fortify his heresy by an argument drawne



Why S.  
Peter was  
preferred  
by our  
Saviour to  
the supre-  
macy be-  
fore S.  
John.

from a point of knowne Catholike doctrine ) *S. Hierome* was so far from denying the Church to be founded on *Peter*, that he notably confirmed it, declaring that *Peter* was made thereby *head* of the *Apostles*; for hauing taught that the Church was also founded equally vpon all the *Apostles* ( in the sense that I haue declared ) he gaue a reason not only why *S. Peter* was made *head* of the rest ( to wit to take away the occasion of schisme ) but also why he ( being a married man ) was endowed with that power, and dignity, rather then *S. Iohn* who was a *Virgin*, whereof he yielded this probable reason, that respect was had to the age of them both, because *Peter* was a man of yeares, and *Iohn* very yong; and therefore to auoyd murmuration against *Iohn* himselfe ( which would haue hapned in case he being the yongest of them all should haue bene made their head ) *Peter* was worthily preferred before him. This is briefly the substance of *S. Hieromes* discourse in that place. Whereby it is euident that he notably confirmeth our Catholike doctrine concerning the Supremacy of *S. Peter*, acknowledging him to be made the *head* as well of *S. Iohn*, as of all the rest.

30. And to the end that *M. Andrews* may euidently see that *S. Hierome* did not impugne, or disallow this proposition, *the Church is founded vpon Peter* ( but reiected only the false consequent that *Iouinian* drew thereon, against the merit of *Virginity* ) I wish him to read *S. Hieromes* Commentary vpon the 16. Chapter of *S. Matthew*, and particularly vpon these words of our Saviour, *super hanc petram aedificabo Ecclesiam meam &c.* upon this rock will I buyld my Church &c. where he shall see that the proposition, which *Iouinian* obiected

objected, is also the cleare, and expresse doctrine of S. *Hierome*, who sayth thus in the person of our Sauiour to S. Peter: *Because thou Simon hast sayd to me, thou art Christ the Sonne of God, I also say to thee (not with a wayne, or idle speach that hath no operation, or effect) sed quia meum dixisse fecisse est, but because my saying is a doing (or making) therefore I say vnto thee, thou art Peter (or a Rock) and vpon this rock I will buyld my Church. As Christ being himselfe the light, granted to his disciples that they should be called the light of the world, so to Simon who belieued in Christ the Rock, he gaue the name of Peter (that is to say, a Rock) and according to the metaphor of a Rock it is truly sayd to him, I will buyld my Church vpon thee.*

*S. Hier. in 16. caps. Matth.*

*S. Peters supremacy acknowledged by S. Hierome, and grounded vpon our Sauiours owne words.*

31. Thus far S. *Hierome*, teaching expressly that Christ buylt his Church vpon Peter, which also he teacheth in diuers other places, as in an Epistle to *Marcella*, where he hath these wordes, *Petrus super quem Dominus fundauit Ecclesiam &c. Peter vpon whome our Lord founded his Church*; and in another Epistle to Pope *Damasus* he affirmed the same, not only of him, but also of the chayre of Peter saying: *Ego nullum primum nisi Christum sequens Beatitudini tuae, id est Cathedrae Petri, communione consocior: super illam Petram, edificatam Ecclesiam scio*; I following no first, or chiefe but Christ, do communicate with thy Beatitude, that is to say, with the chayre of Peter; vpon that Rock I know the Church is buylt. Finally in the selfe same booke against *Iouinian*, where he answereth the former obiection, he calleth S. Peter, *Petram Christi, the Rock of Christ*, saying: *O vox digna Apostolo, & Petra Christi! O speach worthy of an Apostle, and the Rock of Christ!* signifying thereby, that S. Peter was the Rock where

*Idem ep. ad Marcellam p. 54.*

*Ibid. ep. 57.*

*Li. 1. contra Iouin.*



whereupon Christ buylt his Church.

32. So as it cannot be denyed, that S. *Hierome* both firmly belieued, and expressely taught that our Sauour buylt his Church vpon *Peter*, wherein you haue already (d) seene, that he agreeth with S. *Cyprian* (who wrote long before him) and with the whole Councell of *Calcedon*, which calleth S. *Peter*, *Petram*, & *crepidinem Ecclesie*, the rock, and top of the Church, and *recta fidei fundamentum*, the foundation of the true faith. Besids that you may also see in Cardinall *Bellar-*  
 (d) See before nu. 4. s. & sequēt  
 See before cap. 2. nu. 76.  
 Bellar. de Rom. Pontif. l. 1. c. 10.  
*mins* controuerfyes, that he agreed therein with *Origen*, S. *Athanasius*, S. *Basil*, S. *Gregory Nazianzen*, S. *Epi-*  
*phanius*, S. *Chrysostome*, S. *Cyrl*, *Tertullian*, S. *Hila-*  
*ry*, S. *Ambrose*, S. *Maximus*, S. *Leo*, S. *Gregory the*  
*Great*, and other learned Fathers.

33. Wherupon it followeth that *Iouinian* did not obiekt the same, as his owne singular opinion (which he knew well would be litle esteemed, and was to be proued, and not obiekted) but as a matter generally acknowledged by Catholikes, and that therefore he only sought to draw some consequence out of it (as out of a knowne principle of the Catho-  
 How shameles M. Andrews is to charge the Cardinall with Iouinianisme, which he himselfe professeth, except he dissent frō his fellows of the English clergy.  
 like faith) for the confirmation of his heresy, as all heretykes do also seeke to do the like, not only out of Catholike opinions, but also out of the Scripture it selfe. What then may we thinke of M. *Andrews*, who is not ashamed to taxe the Cardinall as a follower of *Iouinian* for teaching that the Church was buylt vpon *Peter*? Can we thinke that he hath any conscience, or care of what he saith, especially seeing that he himselfe is a true scholler, and follower of *Iouinian*, except he dissent not only from *Luther*, *Caluin* and other Arch-  
 of  
 sectaries his great Maisters, but also from his brethren

34. For who knoweth not that they all hold, and teach that marriage is of equal merit with virginity and viduall continency, which is the proper heresy of *Iouinian*, condemned for such in his owne tyme, first by Pope *Siricius*, and a Synode of Bishops held at *Rome*, and afterwards by another Synode held at *Milan*, where *S. Ambrose* was present? Besides that, the same is learnedly impugned, and clearely confuted by *S. Hierome* in his bookes written purposely against him; as also by *S. Augustine*, in his treatises *de Bona coniugali*, & *de Virginitate*, which he wrote expressly for the confutation of that heresy, as he testifieth himselfe in his *Retractions*, where he calleth *Iouinian* a monster for teaching that doctrine, and registreth him for an heretike in his Tract, and Catalogue of heresyes, as well for that opinion, as for impugning the custome, and vse of the Catholike Church, in fasting, and abstinence from certayne meates wherein also the forenamed sectaries of our dayes and the English Church at this present, and consequently *M. Andrews* himselfe (except he will disclayme from all his brethren) do follow *Iouinian*. Whereto I might add other heresyes of his taught by many Archsectaries of our tyme (wherein, it may be, *M. Andrewes* hath his share amongst the rest) as that merits, and rewards of the lust are equal; and that the corporall virginity, and integrity of the Blessed Virgin *Mary*, was corrupted, and lost by the birth of our Saviour.

35. All which opinions being heresyes of *Iouinian*, and registred for such by *S. Augustine*, haue bene reuyued in these our dayes, partly by *Luther*, and *Caluin*, and partly by the *Magdeburgenses*, *Bucer*, *Molinaus*,

Q

and

*Ambros.*  
*ep. li. 1. ep.*  
*6. & 7.*

*Hieronym.*  
*contra Iouinian.*

*Aug. li. de bono coniug. & de virginit.*

*Idem Retract. lib. 42. cap. 22. & 23.*

*Idem. de haes. ad Quodvult. har. 82.*

*Aug. ubi sup. & Ser. 191. de temp.*

*Idem. de haes. har. 82.*



Bellar de  
notis Ec-  
cles. l. 4.  
cap. 9.

and others, as Cardinall Bellarmine sheweth out of their owne workes, in his controuersies. Therefore I remit it now to the iudgement of the indifferent Reader, who is the follower of *Iouinian*, the Cardinall, or *M. Andrewes*, and his fellowes? seeing that the Cardinall holdeth nothing els with *Iouinian*, but only that Catholike doctrine which *Iouinian* held, and professed togeather with *S. Hierome*, and all other Fathers of his tyme (as all heretikes haue alwayes agreed with Catholikes in some points) and condemneth all those heresy'es whch the Fathers aforesayd, and the whole Church of their tyme condemned in him, and his followers, wheras *M. Andrewes*, and his fellowes expressly professe, and teach those very heresy'es, for the which *Iouinian*, and his followers were by the ancient Fathers censured, and condemned as monstrous heretikes, as hath ben before declared: so that I thinke of this there can be no further controuersy.

The an-  
swere of  
M. An-  
drewes to  
the place  
of S. Hierome exa-  
mined.

Andr cap.  
8. pag. 219.  
S. Hierony-  
mus.

36. Now then let vs proceed with the examination of what he saith further to the place of *S. Hierome* alledged by the Cardinall, which is this: *Propterea inter duodecim &c. Therefore amongst twelue one is chosen, that a head being appointed, the occasion of schisme may be taken away*: whereto he answereth thus: *Inter duodecim unum eligi &c.* that one be chosen amongst twelue, or some number which some one man may be able to gouerne, and prouyde for, or els to take away schisme, who doth forbid a head to be chosen? or so much power to be giuen him, as may suffice for the end, or purpose for the which he was ordayned? But the question is how far that power, and that number extendeth, lest the head become *caput heteroclitum* (an extrauagant head, or a head out of course) and not so much the occasion  
of

of schisme taken away, as an occasion giuen of tyranny. So he, all which I beseech thee, *good Reader*, well to note, and particularly that he granteth these points following: The first, that *S. Peter* was chosen head of the Apostles: the second, that a head is necessary for auoyding of *schisme*: the third, that the same head is to haue as much authority as is conuenient for the end for which he is ordayned; and the fourth that of all this there is no question, for that the question is (saith he) concerning the power of the head, how far it extendeth, and how great may be the number that he is to gouerne.

Four things to be noted in M Andrews his answer.

- 1.
- 2.
- 3.
- 4.

37. But if *M. Andrews* consider well what he granteth, he may consequently decyde the question, or doubt that he maketh, and shall see that he hath granted as much in effect as we teach, or demand concerning the authority of *S. Peter*, and his successors. For if *S. Peter* were made head of all the Apostles to whome *Christ* left the gouernment of his Church, it cannot be denied, but that he was made head of the Church; for who is head of any common welth, but he that is head of all those that haue the administration, charge, and gouernement of it? And if the reason why he was ordayned head of the *Apostles*, was to auoyde and preuent the danger of *schisme*, it must needs be granted, that so long as the same cause, and reason (I meane the danger of *schisme*) continueth in the Church, so long also the remedy is to continue therein; and that the greater the danger is, the more necessary also is the remedy; whereupon it followeth that seeing the danger of *schisme* doth, and euer shall continue in the Church, the remedy also of one head is euer to continue. And for as much as the danger of *schisme*

M. Andrews large graunt, concerning the primacy of S. Peter.

What followeth of M. Andrews his graunt.



One bead  
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stles time,  
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83. 1st.

61.

Mattl. 16.

Exhibit M

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38. Moreouer it being euident in the holy Scriptures that our Saviour planted his Church to stand to the worlds end, it were absurd to say that he ordained that forme of gouernement vnder *one head* to last only during the *Apostles* tyme, as though he had lesse care of the vnyty of his Church in future ages then in the beginning when (as I haue sayd) the danger of schisme should be far lesse, then it would be afterwards. Therefore I conclude that seeing *S. Peter* was made *head* of the *Apostles*, and consequently of the whole Church, to *gouern* & *schisme*, *M. Andrews* cannot deny the same authority to *S. Peters* successors for the same reason; especially seeing that our Saviours prouidence therein is euident (to the very eye of euery man that list not to be wilfully blynd) in that he hath permitted the succession of all the *Apostles* to faile in all the Churches where they gouerned, excepting only the succession of *S. Peter* in the *Roman Church*, which he hath miraculously conserued, to make it manifest to the world, that *S. Peter*, and his *chayre* (as you haue heard out of *S. Cyprian* and *S. Hierome*) is the *Rock* whereupon he promised to buyld his Church, and that as *S. Augustine* sayth: *Ipsa est Petra, quam non vincunt superba inferorum porte*, that is, the *Rock* which the proud gates

of

of hell do not overcome.

39. Furthermore, whereas *M. Andrews* granteth also that a head appoynted in the Church for the remedy of *schisme* is to haue so much power, as is necessary for that end, he must needs consequently grant all that power which we requyre, and acknowledge it in *S. Peter* and his successors to the same end; I meane, Power to not only a power & authority to define, & decyde controversies (without the which no *schisme*, or diuision concerning matter of doctrine can be conueniently compounded) but also power, and iurisdiction to punish such as do obstinately infringe and violate the vnty, and peace of the Church; for how can the head sufficiently remedy *schisme* if he cannot punish those which do cause, and mayntayne it? and if *M. Andrews* will say that *Christ* hath therfore left authority to his Church to punish only by excommunication, and spirituall censures, I must demand of him, what remedy the head of the Church can giue thereby, when his censures are contemned, and specially by an absolute Prince? shall he haue then no further power to remedy the inconuenience? how then is his power such as *M. Andrews* himselfe granteth it to be, to wit *quantum rei satis sit, cui constitutus est*, as much as may be sufficient for the thing, for the which he was made head, that is to say, to remedy, and take away *schisme*?

40. And who seeth not that the greatest harme that groweth to the Church by *schisme* commonly is, when secular Princes do eyther rayse it themselves, or mayntayne it in others? Shall not then the head of the Church haue sufficient power to remedy this greatest danger, and mischiefe that can hap to the Church? Or shall he not haue meanes as well to correct his

Whence the greatest danger of *schisme* commonly ariseth.



One head in the *Apostles* tyme was not so great (they being all more ne-  
cessary of them most holy men, and particularly guyded by  
the holy Ghost, as it is, and alwayes hath bene euer  
since. Therefore the remedy of *one head* which our Sa-  
uiour ordayned for the same, is more necessary now,  
then it was in their dayes, yea and was more specially  
intended by his diuine prouidence for all ensuing  
ages after the *Apostles* tyme, then only during their  
liues.)

Psal. 47.

Eccl. 83. Isa.

61.

Matt. 16.

Eph. 4.

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Eph. 4.

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ptures that our Sauiour planted his Church to stand to  
the worlds end, it were absurd to say that he ordayned  
that forme of gouernement vnder *one head* to last only  
during the *Apostles* tyme, as though he had lesse care  
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cession of all the *Apostles* to fayle in all the Churches  
where they gouerned, excepting only the succession  
of S. Peter in the Roman Church, which he hath mira-  
culously conserued, to make it manifest to the world,  
that S. Peter, and his *chayre* (as you haue heard out of  
S. Cyprian and S. Hierome) is the Rock whereupon he  
promised to buyld his Church, and that as S. Augu-  
stine sayth: *Ipsa est Petra, quam non vincunt superba in-*  
*ferorum porte*, that is, the Rock which the proud gates  
of

S. Aug. in  
Psal. cōtra  
part. Do-  
nat.

of hell do not overcome.

39. Furthermore, whereas *M. Andrews* granteth also that a head appoynted in the Church for the remedy of *schisme* is to have so much power, as is necessary for that end, he must needs consequently grant all that power which we requyre, and acknowledge it in *S. Peter* and his successors to the same end; I meane, Power to not only a power & authority to define, & decyde controversies (without the which no *schisme*, or division concerning matter of doctrine can be conveniently compounded) but also power, and iurisdiction to punish such as do obstinately infringe and violate the unity, and peace of the Church; for how can the head sufficiently remedy *schisme* if he cannot punish those which do cause, and mayntayne it? and if *M. Andrews* will say that *Christ* hath therefore left authority to his Church to punish only by excommunication, and spirituall censures, I must demand of him, what remedy the head of the Church can giue thereby, when his censures are contemned, and specially by an absolute Prince? shall he have then no further power to remedy the inconuenience? how then is his power such as *M. Andrews* himselfe granteth it to be, to wit *quantum rei satis sit, cui constitutus est*, as much as may be sufficient for the thing, for the which he was made head, that is to say, to remedy, and take away *schisme*?

40. And who seeth not that the greatest harme that groweth to the Church by *schisme* commonly is, when secular Princes do eyther rayse it themselves, or mayntayne it in others? Shall not then the head of the Church haue sufficient power to remedy this greatest danger, and mischiefe that can hap to the Church? Or shall he not haue meanes as well to correct his

Power to  
punish &  
to define,  
necessary  
in the  
head of the  
Church to  
remedy  
schismes.

Whence  
the grea-  
test danger  
of schisme  
common-  
ly ariseth.



See Sup-  
plem. cap.  
1. nu. 61. 62

greatest and most powerfull subiects, as the least, and meanest? Then (as I haue sayd in my *Supplement*) the power of the Church should be no better then a cobweb, that holdeth the little flyes, and letteth go the great ones, and consequently the prouidence of Almighty God should be very defectiue, in ordayning a head to conserue his Church in vnity, and not giuing him sufficient power to performe it, which no wyse temporall Prince would do, if he should make a Lieutenant to gouerne in any part of his dominions. Wherto it may be added, that the Lawyers teach, that he which granteth *iurisdiction*, is presumed to grant all things necessary for the execution of it; which is also conforme to the Philosophers *Maxime*, to wit, *Qui dat esse, dat consequentia ad esse*, he which giueth a being, giueth together with it all those things which are consequents thereof, or necessarily requyred thereto,

(b) *Ibidem*  
à nu. 60. ad  
nu. 67.

(c) *Ibid. nu.*  
67. & sequ.

(d) *Ibid. nu.*  
63. & 64.

Power  
ouer the  
soule ne-  
cessarily  
implieth  
some  
power  
ouer the  
body.

as I haue amply proued in my (b) *Supplement*, where I haue deduced the necessity of this consequent from the very Law of (c) nature, and light of reason.

41. Besides that, I haue also declared (d) there that he which hath power ouer the soule for the benefit thereof, must needs haue also power ouer the body, and goods, which by the very Law of nature are subiect to the soule, and ordayned to serue it, and therefore to be disposed by the spirituall Gouvernour, or Pastor, so far forth, as is necessary for the saluation of the soule, in which respect the Church hath alwayes vsed (and still doth) to impose not only fasting, and other bodily pennance, but also imprisonments, and pecuniary mulcts vpon her disobedient children, when the benefit of their soules, and the publick good of the Church doth requyre it, which is also vsed by our

Aduer-

Aduersaries themselves in their Ecclesiasticall discipline, who in their spirituall Tribunals, and Courts do punish the disobedient, as well by pecuniary penalties, as by corporall imprisonments. Whereupon it followeth, that when Princes (who are members of the Church) do violate the vnion thereof, and are incorrigible by excommunication, they may be chastised by their supreme head, or spirituall Pastor even in their temporall states, so far as shall be necessary for the good of their soules, and the benefit of the whole Church; for otherwyse the *head* of the Church should not haue that sufficient power to remedy schismes, and other inconueniences, which *M. Andrews* himselfe granteth, and it cannot indeed be denied.

42. This then being so, *M. Andrews* his first question, or doubt is sufficiently solued, to wit, How far doth the power of the *head*, whereof *S. Hierome* speaketh, doth extend; that is, to the direction, gouernement yea and chastisement (when occasion requyreth) of all his inferiour members, of what degree soeuer, and consequently of Kings and Princes, so far forth as shall be needfull for the cōseruation of vnity in the Church; and that therefore when only excommunication will not suffice to reduce them to vnity, and obedience, the head may extend his spirituall power to chastise them in their bodyes, goods, and states, as far as shall be conuenient for the good of soules, and the glory of God, whereto all mens temporall states, goods, lands, and lyues are principally ordayned.

43. And now to come to his other question concerning the number, which this head may gouerne to auoyd and remedy schisme, let *M. Andrews* well ponder what he hath already granted, and of this there

Adoubt  
of *M. Andrews*  
sufficiently  
solued,

Touching  
the number  
committed to  
*S. Peters*  
charge.



there will be no doubt at all. For if *Peter* was head of the Apostles ( as *S. Hierome* teacheth, and *M. Andrews* confesseth ) then consequently he was head of as many in number, as were subiect to them; which was no lesse then all the world, whereof they had the spirituall charge, and gouernement, in which respect the Royall Prophet sayth of them and their successors,

*Psal. 44. pro patribus tuis nati sunt tibi filij &c. For thy Fathers, children are borne vnto thee, thou shalt ordarne them to be Princes ouer all the earth.* So saith the Prophet of the Apostles, & of Bishops who succeed them in their charge,

*In Psal. 44.*

and are therfore Princes & Gouernours of the Church as *S. Augustine*, *S. Hierome*, and other Fathers expound this place; which therefore is verified, especially in the Apostles, who being the Princes, and Gouernours of the Church, did not only plant, but also propagate throughout the world in their owne tyme, according to the commission, and commaundment of our Sauour, who sayd vnto them: *Euntes in vniversum mundum &c. Going into the vniuersall world*

*Mar. ult. preach the Gospell to euery creature; which also the Royal Prophet fore-told of them saying, In omnem terram exiuit sonus eorum &c. The sound of them went forth into all the earth, and their words into the bounds thereof.*

*M. Andrews*

granting of the whole Church, and yet subiect to *S. Peter*, as to their head, it must needs be granted that he was supreme head, and gouernour of the whole Church, propagated, and dispersed throughout the world vnder their gouernment; for which cause *S. Chrysostome* saith with great reason ( not only of all the Apostles in generall, that they were to haue *orbis terrarum curam*, the charge of all the world, but also much more ) of *S. Peter*

44. Seeing then the Apostles were Gouernours

*Peter*

Peter in particuler. That, *Petro Apostolo orbis terrarum Ecclesia*, the Churches of all the world, and the multitudes of people were to be committed to Peter the Apostle; and therefore euen in the former place, where he saith, that the Apostles were to receiue of Christ the charge of the world, he acknowledgeth that S. Peter was *Princeps Apostolarum*, & *vertex totius cætus*, the Prince of the Apostles, and the top, or head of all their congregation, and that Christ committed vnto him *curam fratrum*, the charge of his brethren (that is to say of the Apostles) and finally that Christ recommended vnto him *orbis terrarum curam*, the charge of the whole world. Finally, comparing S. James the Apostle with S. Peter in the same place (by the way of obiection, demanding why then James was made Bishop of Hierusalem, and not Peter) he answereth: *Hunc totius orbis magistrum praposuisse*, that our Sauour preferred Peter to be the Maister of the whole world, giuing to vnderstand, that whereas S. James was only Bishop of Hierusalem, and the Countries adioyning (as also the other Apostles had euery one of them some part of the world allotted vnto him to gouerne) S. Peter had the charge of the whole.

45. By all which it is euident that albeit the Apostles had the gouernment of all the Church, yet they were but subordinate to S. Peter, who had a commission peculiar, and singular to himselfe, which was to haue the care, charge, and gouernment of them, as well as of all others subiect to them: So that his power, and authority was wholly independant on them, whereas theirs must needs depend of him, as of their immediate head vnder our Sauour, whereby it may appeare what an idle head M. Andrews hath, to exclude no



M. Andrews  
head very  
idle.

lesse S. Peter then euery other particuler man from the gouernment of the whole Church, for no better reason, then lest he might become *beterochitum caput* (an extravagant head) or perhaps prove a *Tyrant*, through the excesse eyther of power, or of the number of subiects: wherein he sheweth himselfe no lesse prophane, then absurd, attributing as it seemeth, no force, or effect to our Sauours promise of his continuall assistance to his Apostles, and Church for euer: besides that he

Matth. 16.

& vlt.

\*  
motive

A para-  
dox of M.  
Andrews.

erretth grossely if he make the multitude of subiects a notice, or cause of *Tyranny*, it being euident that the greater the number of the subiects is, the greater also is the difficulty to oppresse them by *Tyranny*, and the greater the feare, and danger to attempt it.

Tyranny  
more fre-  
quent in  
small states  
then great  
Monar-  
chies.

46. And therefore we see more frequent tyranny in small States then in great *Monarchies*, and when great *Monarches* are *Tyrants*, they commonly exercise their *Tyranny* vpon some part of their Dominions and not vpon the whole, whereas a small State contayning a few subiects, is easily Tyrannized vniuersally; so that the multitude of subiects is not properly a motive, but rather a brydle to *Tyranny*, though it is properly a cause of *schisme*, when they are not gouerned by one head, which M. Andrews acknowledgeth sufficiently,

M. An-  
drews ac-  
knowled-  
geth by a  
necessary  
consequent  
that one  
head is  
necessary  
for the  
whole  
Church.

when he confesseth, that one head is necessary to take away the occasion of *schisme* amongst twelue, or some other small number: for if that be true, then the greater the number is, the greater is the danger of *schisme*, if they haue many heads independant one of another; whereupon it followeth that one *supreme head* is most necessary for the whole Church, consisting of an innumerable multitude of the faithfull, dispersed throughout the whole world, who being all visible members

of

of one visible body, could not possibly be conserued long in vnity if they had not one *visible head* (whome they were all bound in conscience to obay) as I haue (d) shewed more at large in my *Supplement*, euen by the testimony of *M. Bartow* (e) himselfe.

47. For which cause not only *S. Cyprian* (as you haue heard before in this (f) Chapter) but also *S. Hierome* in this place teacheth with great reason that our Sauour made *S. Peter* head of the Apostles, to auoyde and remedy the *schismes*, which might grow (not so much amongst them, as) in the whole Church; for in them (after they had receiued the holy Ghost) there was no danger thereof, though in the whole Church, which was to be propagated by them ouer the world, the danger of *schisme* was very great, not only in their tyme, but also much more afterwards (as I haue signi-tyed (g) before) in which respect it was needefull to be preuented by the institution of *one head* ouer the whole Church; and therefore when *S. Hierome* answering *Iouinian*, saith, that *S. Peter* was made head of the *Apostles*, he meaneth that he was made head of the Church, which was represented in them, as in the *Gouernours* thereof; for seeing that the obiection of *Iouinian* which *S. Hierome* answereth, concerned the foundation of the Church vpon *S. Peter*, his answer must needs also concerne the same: to which purpose it is to be considered, that he denyeth not *Iouinians* proposition (as I haue proued (h) before) but explicteth what is the meaning of *super Petram fundatur Ecclesia*, signifying that it meaneth nothing els in effect, but that *Peter* was made head of the *Apostles*, which is as much so say, as that he was the foundation of the Church, or that the Church was founded vpon him,

(d) See *sup-  
pl. cap. 1.  
nu. 81. &*

*cap. 4. à nu.  
3. ad nu. 18.*

(e) *Ibid. nu.  
7. 8. & 9.*

(f) *num. 2.  
3. 4. & se-  
quent.*

(g) *nu. 37.*

The con-  
clusion  
concerning  
the place  
of *S. Hie-  
rome.*

(h) *nu. 29.  
& sequ.*



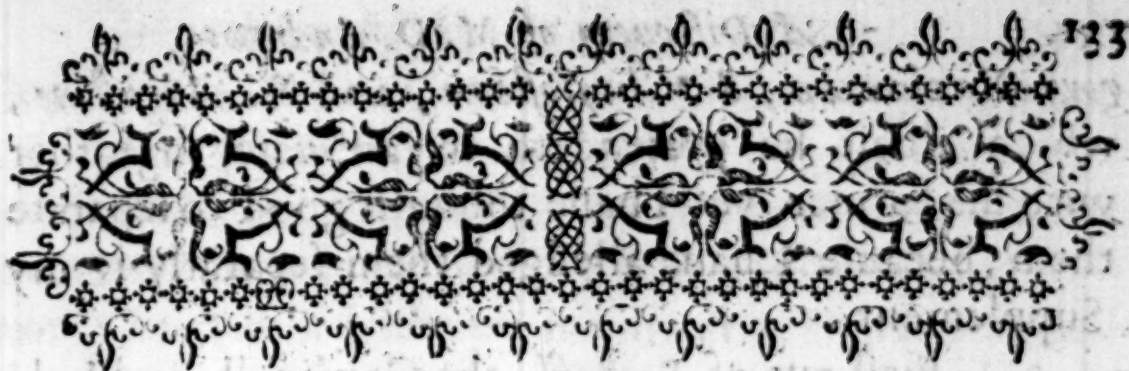
because, as Cardinall Bellarmine saith very well, the foundation in a buylding, and the head in a politycall, or mysticall body is all one: so as *S. Peter* being made head of the *Apostles* (who represented the Church as Gouvernours thereof) he was consequently made the head, and foundation of the Church; and this being so, it appeareth that this place of *S. Hierome* is cleare for vs, and directly proueth that our Sauour made *S. Peter* head of the vniuersall Church.

48. And whereas *M. Andrews* in his glosse vpon *S. Hieromes* text noteth with a parenthesis, that *S. Peter* was made head of the *Apostles* (not for the keyes, saith he, or for the foundation, which are so much esteemed at Rome, but to take away the occasion of schisme) I know

*Andr. vbi supra.*

*M. Andrews* hath granted by consequent as much as we demand concerning the supreme authority of *S. Peter* not what els he impugneth thereby, but his owne idle conceipt: for no man saith at Rome, or any where els for ought I know, that *S. Peter* was made head of the Church for the keyes, or for the foundation, other wayes then that in receiuing the keyes, and being made the foundation of the Church he was made head thereof, to take away the occasion of schisme. And this is *S. Hieromes* doctrine, so euident, that *M. Andrews* himselfe is forced thereby to confesse that *S. Peter* was made head of the *Apostles*, yea, and that he had so much power, and authority giuen him as was necessary for the preuention, and remedy of schisme, whereupon all our doctrine concerning the Popes authority necessarily followeth, as I haue (d) shewed: so that you see, he still pleaderth for vs, and well deserueth his fee (if not for his good wil, yet at least) for his paynes in defending our cause against his will.

(d) See be-  
fote nu. 17.  
38. &  
sequens.



FOVRE  
OTHER PLACES  
OF THE FATHERS

ARE DEBATED:

And *M. Andrews* his Answers thereto confuted.  
With a Discouery of notable corruption and falsity  
in him: and of three manifest lyes within litle  
more then three lynes.

AND

*By occasion thereof, it is also proued, that 8. Popes who  
liued in S. Augustines tyme, had, and exercysed  
an vniuersall and supreme Authority.*

CHAP. IIII.



How hast seene good Reader in the  
last Chapter how well *M. Andrews*  
hath satisfied the Cardinalls obiection  
out of *S. Cyprian*, and *S. Hierome*;  
and now in this Chapter I will exa-  
mine his Answers to diuers other  
places of the Fathers, namely of *S. Basil*, and *S. Gre-*



gory Nazianzen, S. Chrysostome, and S. Augustine, which albeit he pretendeth to answer together with the former; yet I haue thought good to separate them, because I haue alledged them separatly in my Supplement.

Card. Bel- 2. First out of S. Basil, the Cardinall, and I ob-  
lar. Apolo. iect these words to proue the supremacy of S. Peter  
c. 8. pag. 125 ouer the rest of the Apostles: *Ille beatus qui ceteris pra-*  
Suppl. cap. *latus discipulis fuit, cui clauis regni caelestis commissae.* That  
4 nu. 15. happy, or blessed (*Peter*) who was preferred before  
S. Basil. in the rest of the disciples, to whome the keyes of the  
serm. de iu- heauenly Kingdome were committed &c. Hereto M.  
dicio Dei. Andrews answereth thus: *Ex Basilio, ceteris discipulis pra-*  
Andr. cap. *latum Petrum, sed an ut esset Monarcha?* &c. The Car-  
8. p. 118. y. dinall obiecteth out of S. Basil that *Peter was preferred*  
Ex Basilio. *before the rest of the Disciples*; but was it to the end that  
» he should be a *Monarch*? is there no other prelacy but  
» of a *Monarchy*? he was preferred *μαρτυρία* in the testimo-  
» ny (that was giuen him by *Christ*) as *Basil* hath there,  
» and *μακαριότης*, blessednes: add also (if you will) that  
» he was preferred in *order*, and *place*; the King doth also  
» attribute the same vnto him, yea that he may be the  
» *Prince of Apostles*, yet without a *Monarchy*. Thus saith  
» M. Andrews to the first part of S. Basils place: whereto  
I will say somewhat before I add the rest. Heere then  
you see he graunteth that S. *Peter* was preferred before  
the rest of the Apostles in *order*, and *place*, yea and that  
he was the *Prince of the Apostles*, and forsooth no *Mo-*  
*narch*.

How S. 3. But if we consider what he hath graunted in  
Peter may the last Chapter, we shall find that he must needs ac-  
be sayd to knowledge him to be a *Monarch*, how much soeuer he  
be a Mo- mislyke the word: for if a *Monarch* do signify him that  
narch. is

is one chiefe Prince, and supreme head or gouernour of others, not for his owne particuler benefit, but for the publike and generall good of those whome he gouerneth ( for so is a *Monarch* distinguished from a Tyrant ) he cannot with any reason deny *S. Peter* to be the *Monarch*, that is to say, the *supreme Prince*, and head of the Church, whome he acknowledgeth togeather with *S. Hierome* to haue been made by our Sauour, head of the Apostles, to prevent and remedy schisme, and to haue had not only the precedence of *place*, and *order* ( as now he saith ) but also *so much power as sufficed*, for the conseruation of Vnity in the Church, whereupon followeth all that power, and authority *Chap. 3 nu. 39. 40. & 41.* which we do attribute to *S. Peter*, and his successors, as I haue declared briefly in the last Chapter.

4. For *S. Peter* hauing by this commission of our Sauour, authority to ordaine, commaund, and punish as far as was necessary for the good of the Church, it must needs be graunted that he had the power, and authority of a *Monarch*: and although *M. Andrews* had not been forced by the euidence of *S. Hieromes* testimony to grant it, yet this very place of *S. Basil* which he pretendeth heere to answere, doth proue it sufficiently, signifying as much in effect as *S. Hierome* teacheth; seeing that *S. Basil* not only saith that *Peter* was preferred before the rest of the Disciples, but also declareth wherein, that is to say ( not in *place* and *order* only, but ) in authority also, and iurisdiction; adding, *cui clauis Regni caelestis commissae sunt*, to whome ( to wit *Peter* ) the keyes of the heavenly Kingdome were committed; giuing to vnderstand, that he had by this particuler comission of the keyes, a particuler Iurisdiction more then the rest, in respect whereof he was *Beatus*, happy,



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4. For *S. Peter* hauing by this commiſſion of our Sauour, authority to ordaine, commaund, and puniſh as far as was neceſſary for the good of the Church, it muſt needs be graunted that he had the power, and authority of a *Monarch*: and although *M. Andrews* had not been forced by the euidence of *S. Hieromes* teſtimony to grant it, yet this very place of *S. Baſil* which he pretendeth heere to anſwere, doth proue it ſufficiently, ſignifying as much in effect as *S. Hierome* teacheth; ſeeing that *S. Baſil* not only ſaith that *Peter* was preferred before the reſt of the Diſciples, but alſo declareth wherein, that is to ſay ( not in place and order only, but ) in authority alſo, and iuriſdiction; adding, *enī clauēs Regni caeleſtis commiſſa ſunt*, to whome ( to wit *Peter* ) the keyes of the heavenly Kingdome were committed; giuing to vnderſtand, that he had by this particuler cōmiſſion of the keyes, a particuler Iuriſdiction more then the reſt, in reſpect whereof he was *Beatus*, happy,



Andr. vbi  
supra.  
A vaine  
cauill of  
M. An-  
drews.

5. Whereby it may appeare how vainly M. Andrews seeketh to elude the force of this place, by that which he addeth, saying, *Nam clauēs ei commissas quis dubitat &c.* for who doubteth that the keyes were committed to him, but whether the same was done in his person, or in the person of the Church, Basil doth not declare heere, but Augustine doth in many places. So he: as though S. Basil did not sufficiently explicate himselfe, and shew that S. Peter had by the keyes a greater iurisdiction then the other Apostles, for els to what purpose did he add, that *the keyes were committed to him*, but to shew how, and wherein he was *Blessed, and preferred before the rest*? And whereas M. Andrews sayth, that Augustine declareth in many places, that the keyes were giuen him *in the person of the Church, and not in his owne*, I haue sufficiently shewed the vanity of this euasion in the first (c) Chapter of this Adioynder, where I haue evidently proued out of S. Augustine himselfe that S. Peter receaued the keyes, and Pastorall authority for the Church, no otherwyse, but as the supreme head, and Gouvernour thereof, in which respect he represented the person of the whole Church, wherein consisteth his preheminance, & preferment before the rest, whereof S. Basil speaketh. So that you see M. Andrews hath said nothing to any purpose in answere of the place of S. Basil.

(a) Card.  
Bellar.  
Apolog.

vbi supra.

(b) Suppl.  
cap. 4. nu.

10. S. Greg.

Nazianzen

orat. de

moderat.

&c.

6. Now then let vs see what he saith to a place of S. Gregory Nazianzen objected as well by the (a) Cardinall as by (b) me: *Vides* (sayth he) *quemadmodum &c.* Thou seest how amongst the Disciples of Christ (all of them truly great, and high, and worthy to be chosen) this, to wit Peter, is called a *Rocke*, and hath the foundations of the Church

Church committed to his charge &c. Thus saith this *Andr. vbi supra.*  
 ancient and holy Father : whereto *M. Andrews* answereth thus : *Ex Nazianzeno, Petrum & Ioannem aliquo praeceteris priuilegio donatos &c.* Out of *Nazianzen* ( he obiecteth ) that *Peter*, and *Iohn* had some priuiledge more then the rest : *Peter* that he had a new name taken from a Rock, and that *Iohn* was beloued more then the rest, and might layne vpon Christs brest, and the rest of the Apostles did not take it ill; what was there heere singular in *Peter* more then in *Iohn*? and therefore there is eyther heere no Primacy, or els a double Primacy. So he.

7. Wherein thou mayst easily see, good Reader, how he paltreth and iuggleth, if thou notest well the obiection, and how he answereth it, partly dissembly seeking to blynd the Readers eyes with the mention of a priuiledge giuen to *S. Iohn*, which indeed is also related in that place by *S. Gregory Nazianzen*, but nothing at all preiudiceth the far greater priuiledge of *S. Peter*, I meane his supreme authority signified by *S. Gregory* in the words objected by the Cardinall. For when *S. Gregory* saith, that *Peter* was called a Rock, and had *Ecclesiae fundamenta fidei sua credita*, the foundations of the Church committed to his charge, what els doth he affirme therein, but that the Church was buylt vpon *Peter*, as vpon a Rock, and that the charge, or gouernment thereof was giuen more particularly to him then to the rest. For if *M. Andrews* will say heere ( as he is wont ) that they were all foundations and gouernours of the Church alike, why was he called a Rock more then they? or what was the priuiledge of *Peter* whereof *Nazianzen* speaketh heere, according

A place of  
*S. Gregory*  
*Nazianzen*,  
 expli-  
 cated and  
 vrged.



to *M. Andrews* his owne confession, who graunteth that *Nazianzen* testifieth that *Peter* and *Iohn* were *aliquo priuilegio præ ceteris donati*, priuiledged in some things aboue the rest?

8. Therefore if *M. Andrews* will allow any particular priuiledge to *S. Iohns* laying vpon *Christs* brest, as he must needs do (for I thinke he will not be so absurd to say that the same is also to be vnderstood of all the rest) he must needs graunt that *Peter* had also a particular priuiledge not only in the name of a *Rock*, but also in that which was signified thereby, that is to say, in that the foundations of the Church were committed particularly to his charge (as *Nazianzen* speaketh) by which *Metaphore* he signifyeth sufficiently that *S. Peter* was made supreme Gouvernour of the Church, as hath bene declared heretofore, and therefore those words of *Nazianzen* (*atque Ecclesie fundamenta fidei sue credita habeat*) wherein consisteth the force of the obiection, seemed to *M. Andrews* as fore as a byle, and not to be toucht in his answere, though he set it downe in his margent togeather with the rest of the Cardinalls text.

*M. Andrews* impertinent trifling.

9. But what shall we say of his absurd inference or conclusion, when he saith, that because a priuiledge was giuen to *Iohn*, as well as to *Peter*, therefore there was eyther, *nullus*, or *duplex primatus*, a double primacy, or none at all? Shall we thinke so great a Doctour, as *M. Andrews*, to be so simple, as not to see how impertinently he try fletch therein? For what coherence is there betwixt those two priuiledges wherby he should make that inference in them both? especially seeing that he himselfe will, I am sure, deny one part thereof (to wit the double primacy) no lesse then we, and the other

other part is also sufficiently contradicted, not only by *S. Hierome*, but also by himselfe, as I haue shewed amply in the last Chapter, where I haue declared, how *S. Hierome* answered *Iouinians* obiection, that the Church was founded vpon *Peter*, and not vpon *Iohn*, by occasion whereof *S. Hierome* teacheth, that although *Iohn* was more fauoured and beloued of our Sauour then the rest of the Apostles for his Virginity, yet *Peter* was preferred before him in the primacy, being made head of them all to take away the occasion of schisme, and thereby ouerthroweth this his inference of a double primacy or none.

*have  
such as you heard  
Andrews himself  
saith;*

10. For if *Peter* were head of the Apostles, he was also head of the Church, and consequently there was one primate, or head, and not two, notwithstanding that *Iohn* layned vpon *Christs* brest, and was more beloued of Christ then the rest; so as *M. Andrews* doth notably contradict himselfe; besides that he argueth as wisely, as if he should say that when his Maiesty sheweth more particuler fauour, and affection to any man then to my L. of *Canterbury*, he maketh eyther two Primates of England, or none at all. Whereby thou mayst see (good Reader) what an absurd, and as I may tearme it, a sleeueles answere he hath made heere to the place of *S. Gregory Nazianzen*.

11. After this there followeth another place of the Cardinall, taken out of *S. Chrysostome*, which I haue also obiected in my Supplement. The words layd downe by the Cardinall are these: *Sanctus Iouannes Chrysostomus* ho. 55. in *Matthaeum* &c. *S. Iohn Chrysostome* in his 55. homily vpon *Matthew* saith: (Christ) made *Peter* Pastor of his future Church. And a litle after: God alone can graunt that the future Church shall remayne immo-

*Suppl. cap.  
4. nu. 15.  
Card.  
Apol. vbi  
supra.  
S. Chrysost:  
ho. 55. in  
Matth.*



+ breaking

uable, notwithstanding so many, and so great waues (of persecution) violently break in upon it: of which Church a fisherman, and of meane parentage is the Pastor and head &c. Heere we read expressly, that Peter was head of the Church. Thus far the Cardinall.

Andr. cap.  
S. pag. 219.

12. Heereto M. Andrews answereth thus: Ex Chrysostomo, Cuius Pastor & caput homo piscator &c. Out of Chrysostome he obiecteth thus, Whereof the Pastour, and head was a fisherman: but these words (whereof the pastor, and head) are crept into the text, and added in the Latin in fauour of λατῆρας (he meaneth the Pope) for they are not in the Greeke, where we read ἄρχιερωποι ἀλιέα a fisherman, but the word head appeareth no where, nor in that place so much as Pastor, albeit no man will deny that Peter was pastor of the Church, yea, and a chiefe or principall pastor, but yet a pastor together with other Pastors his fellow-Apostles, and not alone without others &c. So he: wherein you see he taketh exception to the words *cuius pastor & caput*, which he saith are not in the Greeke. Whereto I answered, that put the case they be not now in the Greeke copies which M. Andrews hath seene, yet it litle importeth, seeing that the latin translatour found them (as it is most probable) in the Greeke copie which he followed, and that S. Chrysostome saith as much in effect, as well in the same homily, as in other places.

Chrysost.  
vbi supra.

13. Whereby it is euident that it is conforme to his doctrine, and not added in fauour of the Pope, as M. Andrews would haue his Reader to suppose. For S. Chrysostome saith in the same homily: *Petrus Apostolorum os & vertex, cum omnes interrogati essent, solus respondit &c.* Peter the mouth & head of the Apostles, whē they were all asked, answered alone &c. In which words S.

Chryso-

*Chrysostome* doth plainly acknowledge *S. Peter* to be head of the Church, seeing that he called him *head of the Apostles*. And in the same place alledged by the Cardinall, hauing said, that a *poore fisherman* (by the power, and vertue of *Christs* graunt) surpasseth in *Idem ibid.* strength and solidity the *nature of the dyamond*, he preferreth him far before *Hieremy* the Prophet, saying; that whereas Almighty God made *Hieremy* like a *pillar of yron*, and a *brazen wall*, and gaue him power, and authority ouer one Nation, *hunc autem vniuerso terrarum orbi Christus preposuit*, Christ gaue him (to wit *Peter*) power, and authority ouer the whole world. So he.

14. And because, *M. Andrews* will be like heere to fly to his common place, and to say, that all the Apostles had power, and authority ouer the whole world, as well as *S. Peter*, and that therefore this comparison of him with *Hieremy* proueth not, that he had any more authority then the rest of the Apostles, *M. Andrews* must consider that *S. Chrysostome* cannot heere meane that his authority ouer the whole world was no other, then that which the other Apostles had, seeing he hath taught before in the same homily that he was their *head*; and I thinke *M. Andrews* will not be so absurd to say that the authority of the head, and of the members is all one: besides that *S. Chrysostome* teacheth most clearely els where, that *S. Peter* was *head* not only of the *Apostles*, but also of the whole Church, as it may appeare by that which I haue alledged out of him to that purpose, both in the first, and also in the precedent Chapter of this Adioynder.

15. Whereto I will now add a most cleare testimony thereof, out of his learned Commentary vpon



Feruous

the Acts of the Apostles, where discoursing vpon the election of *Matthias* the Apostle in the place of *Iudas*, and particularly vpon those words, *Et in diebus illis surgens Petrus*, he noteth not only the fauour of *Peter*, but also his authority ouer the rest, as ouer the flock committed to his charge. *Quàm est feruidus*, saith he, *quàm agnoscit creditum à Christo gregem &c.* How feruent is *Peter*, how well doth he acknowledge the flock committed to him by Christ! Loe how he is Prince in this company or congregation, and euery where beginneth first to speake &c.

Idem. ho. 3.  
in Acta  
Apost.

A notable  
discourse  
of S. Chry-  
sostome  
prouing  
S. Peters  
Supre-  
macy.

16. And againe afterwards prosecuting the same matter, he sayth: *Quid? an non licebat ipsi eligere? Licebat & quidem maxime &c.* What? and was it not lawfull for him to choose (*Matthias*?) Yes truely it was most lawfull, but he did it not, because he would not seeme to gratify any. Also againe after a while, he saith thus, *Primus hic Doctorem constituit &c.* he (to wit *Peter*) did first heere make a Doctor; he said not, we are sufficient to teach &c. *quamquam autem habebat ius constituendi par omnibus, tamen hac congruenter fiebant &c.* Albeit he had as much authority to appoynt him as they all, yet this was done very conueniently. So he, giuing to vnderstand, that notwithstanding *Peters* absolute power to choose *Matthias* himsele alone, yet out of prudence he determined rather to do it by the generall consent of all the Apostles, which he also signified no lesse plainly afterwards in these words: *Meritò primus omnium &c.* he doth worthily first of all the rest vse, or exercyse his authority in this busines, as one that had all the rest in his hand, or power, for to him Christ sayd: *& tu aliquando cōuersus, confirma fratres tuos*, and thou being sometyme conuerted, confirme they brethren.

17. All this saith *S. Chrysostome*, concerning the election of *Matthias* the Apostle, whereby it appeareth playnly, that he held *S. Peter* to be head of the Apostles, and of the whole Church, seeing he teacheth not only that he was the *Prince in that Congregation*, but also that he had as much authority, to make an Apostle, as they all, and might haue done it of himselfe (if he had thought it fit, and conuenient) because he had them all in his hand. So as it is cleare, that when *S. Chrysostome* in the 55. homily vpon *Matthew* (which the Cardinall alledgeth) calleth *S. Peter verticem Apostolorum*, the head of the Apostles, and saith that *Christ* made him <sup>power</sup> of the Church, and that he gaue him authority ouer the whole world, he meaneth, and teacheth manifestly that he was *supreme head*, and Pastor of the vniuersall Church: which is the same in substance, and effect, that those words, *Cuius pastor & caput*, do signify.

18. Therefore the doctrine being *S. Chrysostomes*, as well in that homily alledged by the Cardinall as els where, and the words also themselues (which perhaps may be wanting in some Greeke copie) being extant, as they are cyted by the Cardinall, in all our Latin translations, it is but a wayne shift of *M. Andrews* to say, that they are thrust into the *Latin* in fauour of the Pope, it being more probable (as I haue sayd) that they were in the old *Greeke* copies, which the *Latin* translatours followed, and that eyther the *Grecians* themselues in the time of their schisme from the *Roman* Church, or perhaps some of our late heretikes (who haue taken vpon them to print the *Greeke* in these dayes) haue purposely left out the same, in hatred of the supreme authority of *S. Peter*, and his succes-

\*pastour



successors. But howsoever it is, you see the doctrine of *S. Chrysostome* is cleare to the purpose that those words (which *M. Andrewes* saith are not in the *Greek*) do import: and this suffiseth to proue by the testimony of *S. Chrysostome*, that *S. Peter* was *supreme Pastor and head* of the vniuersall Church.

A stale  
trifeling  
conceyt  
touching  
the word  
*λατῆνος*  
again  
brought  
in by *M.*  
*Andrews*

*Bellar. de*  
*Rom. Pon.*  
*lib. 3. cap.*  
*10. §. Se-*  
*cunda*  
*opinio.*

19. And as for *M. Andrewes* his stale, and tryfling deuise to call the Pope *λατῆνος* (alluding to the name of the beast in the *Apocalyps*, according to the interpretation of *Irenæus*, as he would haue his Reader to suppose, albeit he vse it far otherwise then *Irenæus* meant it, who applyed it only to the temporall Empyre, and not to the Roman Sea) I willingly omit it, as not pertayning to the place of *S. Chrysostome* wherof I now specially treat, and therefore do remit him for his satisfaction in that point to Cardinall *Bellarmines* controversies, where the same is so sufficiently answered, that he, and his fellowes may be ashamed still to repeat it, and not to impugne the manifold, and solid reasons which the Cardinall produceth to confute their ridiculous, and absurd application of that name to the Pope.

A drea-  
ming  
fancy of  
*M. An-*  
*drews.*

20. And now to end concerning the testimony of *S. Chrysostome*; whereas *M. Andrewes* for conclusion of his answer thereto saith, that *no man will deny that Peter was Pastor of the Church, yea and a principall pastor, sed cum alijs pastorem coapostolis suis, non solum sine alijs*, but Pastour together with other his fellow Apostles, and not alone without others; I thinke he was in a dreame when he wrot it, impugning no man therein for ought I know. For I neuer heard tell of any man yet, who taught that *S. Peter* was Pastor of the Church alone, or that the other Apostles were not Pastors

Pastors as well as he, albeit we teach with *S. Chrysostome*, and others, as you haue heard, that they were subordinate to him, as to the supreme pastor, and their head; which also *M. Andrews* himselfe doth acknowledge sufficiently, as I haue shewed amply in the last Chapter. And this I hope may suffice concerning *S. Chrysostome*.

*Chap. 1. n. 39. 40. & 41.*

*Card. Bell. Apolog. vbi supra. Supple. chap. 4.*

21. There remaineth now only *S. Augustin* of the 4. Fathers alledged by the Cardinall and my selfe for the prooffe of *S. Peters* Primacy: his words are these: *Totius corporis morbum in ipso capite curat Ecclesia &c.* he (to wit. *Christ*) cureth the disease of the whole body in the very head of the Church, & compoundeth the health of all the members, in ipso vertice (that is to say) in the very crowne, or top of the head: Thus saith *S. Augustin*: whereupon the Cardinall saith: *Sanctus Augustinus aperte vocat S. Petrum caput corporis Ecclesia.* *S. Augustine* doth planily call *S. Peter* head of the body of the Church. To this *M. Andrewes* saith thus: *Concludit testes suos cum Augustino, non Augustino, cuius tempore non fiebant Sermones de tempore.* He (to wit the Cardinall) concludeth his witnessses with an *Augustine*, who is not *Augustin*; in whose tyme there were not made any Sermons *de tempore*. So he, taking exceptions to the authority of this allegation, because in *S. Augustins* tyme (as he would haue vs suppose) there was no such custome in the Church, to make Sermons *de tempore* (that is to say of the ordinary feasts that do occur throughout the course of the yeare) and that therefore the Authour of those Sermons *de tempore*, out of the which the Cardinall taketh this place, could not be *S. Augustins*, but of some other later wryter, who set them out in *S. Augustins* name.

*Aug. Ser. 124. de tempore quiescit primus sermo 4. post Domin.*

*Andr. vbi sup.*

*M. Andrews bold assertion without all prooffe.*



22. But now if you aske how M. Andrews pro-  
 ueth that there were no Sermons *de tempore* in S. Au-  
 gustins tyme, you must take his bare word for a  
 prooffe, for you neyther haue, nor are like to heare any  
 other of him. But for the tryall of this matter I must re-  
 mit thee, *good Reader*, to some better, and more au-  
 thenticall witnesses then M. Andrewes, namely to  
 Possidius a learned Bishop, who being a familiar friend  
 of S. Augustin forty yeares togeather (as he signifieth  
 himselfe) wrote his life, and making a Catalogue of  
 his workes doth mention amongst the rest diuers Ser-  
 mons, or Treatises of his made of some of the princi-  
 pall feasts of the yeare, as of *Christmas, Ascension, Pente-*  
*cost, Lent*, and 23. Tracts, or Sermons *per Vigiliis*  
*Pasche*, in the Eues of Easter (whereof by all likely-  
 hood this very Sermon was one, being made on the  
 Wednesday before Easter: ) whereto may be added  
 also diuers other particuler feasts of Saints, menti-  
 oned in like manner by Possidius, as namely the *Nati-*  
*uity* of S. Iohn Baptist, of the Apostles S. Peter and S.  
 Paul, of S. Laurence, S. Cyprian, S. Perpetua and Fe-  
 licitas, S. Saluius, S. Vincent, and some others which  
 I omit, for that these I trow may suffice to conuince M.  
 Andrews of great ignorance, or malice in that he deny-  
 eth that there were any Sermons *de tempore*, in S. Augu-  
 stins tyme.

Sermons  
 were  
 made *de*  
*tempore*  
 both in  
 the Latin,  
 and in the  
 Greeke  
 Church in  
 S. Augu-  
 stins tyme.

23. For although it is like inough that neyther  
 S. Augustin, nor any other Father of that age, wrote any  
 work vnder the title of *Sermones de tempore* (but that  
 such sermons being made at diuers tymes, and disper-  
 sed in diuers parts of their workes, haue bene since  
 their daies gathered into one volume, and set out  
 vnder that tytle for the ease, and commodity of the

Rea-

Readers ) yet no man that hath byn conuersant in the Fathers can be ignorant that such were vsually made both in the Latin and in the Greeke Church in *S. Augustins* tyme; which may euidently appeare ( besides the testimony of *Possidius* aforesaid ) by the works of *S. Ambrose*, wherein there are Sermons vpon almost all the great feasts from *Aduent* to *Pentecost*: and in the same tyme liued also *S. Maximus* Bishop of *Turin*, who wrote diuers homilies vpon the principall feasts of the yeare, as testifyeth *Gennadius* a famous writer of that age, whereof I shall haue occasion to speake further hereafter. Besides that it cannot be denyed that the like custome was also in the Greeke Church in those daies, seeing that we fynd in *S. Gregory Nissen* ( who was *S. Basils* brother ) diuers Orations made vpon the feasts of the *Natiuity of our Sauour*, *S. Stephen*, *Easter*, and the *Ascension*; And others also in *S. Gregory Nazianzen* vpon the feasts of *Easter*, *Pentecost*, the *Natiuity of Christ*, the *Epiphany* ( which amongst the *Greekes* was called *Sancta Lumina*. ) In like manner diuers homilies in *S. Chrysostom* of the *fifth feria* in *Passion week*, and of the *Resurrection*, and *Ascension* of our *Sauour*, and of *Pentecost*, besides diuers others of particuler Saints, as *S. Fulgentius*, *S. Augustines* scholler, and others. So that this exception of *M. Andrews* to the authority of this place of *S. Augustin* is too cold, and friuolous, and far vnworthy of a man that professeth to haue read the ancient Fathers, and therefore truely he had reason to seeke out another answer that might be of some more weight, which he frameth in these words: *Sed nec si temporibus cedamus, hic tamen testis satis in tempore venit &c.* But though we should yield to tyme ( he meaneth that albeit we should

*Ambros. To. 5. Sermon de tempore.*

*S. Maximus.*

*Gennadius de viris illustribus.*

*Gregor. Nyssen.*

*Gregor. Nazian.*

*Chrysost. To. 3.*

*see. St. Fulgentius &c.*

*Andr. ubi supra.*



M. Andrews raising fit.

graunt that Sermons were made *de tempore* in those daies ) yet this witness commeth out of tyme, or season, & very unluckily, who doth not tell us of any other head but of a sickly head, nor of any other crowne of a head, but a crazed, or crackt, crowne, which therefore might very well haue been passed with silence.

S. Peters fall no prejudice to his Primacy.

24. Thus raueth M. Andrews, hauing his head so crazed with the frenzy of heresy, that he vttereth such braynsick, and idle stuffe, as this, which truely no man that were well in his wits, would vtter to the purpose he doth, that is to say, to proue that S. Peter was not head of the Church. For els why doth he say it? seeing that the Cardinall cyteth this place to no other end, but to proue that S. Peter was head of the Church, and therefore M. Andrews giuing this for his second answer (hauing as you haue seene great reason to mistrust the former) must needs conclude thereupon, that S. Peter was not head of the Church. But how doth it follow, that because S. Peter by frailty denied our Sauour, *Ergo*, he was not head of the Church? Do those that hold, and teach his *primacy*, deny his fall? Or teach that his successours cannot also erre in matter of fact, as he did, though not in definition of matters of faith?

25. Truly if M. Andrews eyther had a sound brayne, or els were guyded by the same spirit that S. Augustine and other fathers were, he would haue made another manner of construction of this place then he doth, and rather haue sought to confirme S. Peters Primacy by his fall, then to impugne it thereby, for so doth S. Augustine in this place, shewing that it was conuenient, that almighty God should suffer him to fall, because he was to be the gouernour and head of the

*Absurdities, Falsities, Lyes &c. Chap. 1111. 149*  
the Church, which S. Augustine teacheth expressly  
in these words.

26. *Ideo B. Petrum paululum Dominus subdeseruit S. Aug.*  
*&c. Our Lord did therefore forsake blessed Peter for a while, ser. 124. de*  
*to the end that all humane kind might know in him, that temp.*  
*without the grace of God it could do nothing, and thereby a*  
*rule might be giuen also to him ( who was to be gouernour*  
*of the Church ) to pardon sinners; for the keyes of the*  
*Church were to be committed to Peter the Apostle, yea the*  
*keyes of the Kingdome of heauen were recommended vnto*  
*him: as also in like manner there was to be committed to his*  
*charge an innumerable multitude of people, which in respect*  
*of the vyces and passions of their nature were wrapped in*  
*sinnes, and offences. And againe after a while: Idcirco, S. Augu-*  
*faith he, diuina providentia secretum &c. Therefore did*  
*the secret of Gods prouidence so dispose, and permit, that he*  
*( to wit Peter ) should himselfe first faile and fall into sinne: S. Peter*  
*that by the consideration of his owne fall he might temper the*  
*rigour of his sentence towards sinners: Quantum igitur*  
*diuini muneris &c. Therefore note what great bounty, S. Peter*  
*and goodnes, and how much care and sollicitude God sheweth*  
*heerin towards the saluation of man, he cureth the disease of*  
*the whole body in the head of the Church, and compoundeth*  
*the health of all the members in the very crowne of the head,*  
*& in the very top of the confession of Christ, in the very fou-*  
*datiō of an immoueable faith, that is to say, in that Peter, who*  
*said, although I should dye with thee, yet I will not deny thee.*  
*supreme head of the Church.*

27. All this faith S. Augustine, and much more to  
the same purpose, which I omit for breuityes sake, for  
that this may suffice to teach M. Andrews that S. Peters  
Primacy was so far from being preiudyced by his fall,  
that it may rather be in some sort confirmed thereby,  
seeing it appeareth, that it was conuenient in respect



of his *Primacy*, that he should fall for the benefit that should ensue thereof, as well to himselfe, as to the Church which is also the expresse doctrine of S. Chrysostome, who hauing said, that *Orbis terrarum Ecclesia* &c. the Churches of the whole world, and the multitudes of people were to be committed to his charge. And hauing also called him *Apostolorum verticem*, the head of the Apostles, the immouable foundation, the steadfast rock, the pillar of Churches, and mayster of the whole world, he addeth, *Peccare permissus est* &c. he was suffered to sinne, for this cause chiefly, because the multitude of people was to be committed vnto him, lest he being seuer and innocent might be unwilling to pardon the offences of his brethren. So he: to whome I may also adde S. Gregory the Great, who maketh the same construction of S. Peters fall that these two other Fathers do, affirming that God suffered him to fayle, *quem praeferre cunctae Ecclesiae disposuerat*, whome he had determined to make gouernour of all the Church, that he might learne by his owne fraylty to haue compassion of other sinners.

28. And to the end M. Andrewes may see that S. Augustine doth also else where plainly acknowledg the Primacy of S. Peter notwithstanding his fall; he shall do well to read a place alleadged by himselfe in his first chapter, to proue that S. Peter had nothing peculiar to himself by his pastorall commission; which place if he had layd downe at large (as he curtoll'd, and maymed it after his manner) it might haue sufficed to conuince him, as well in the matter for the which he produced it, as also in this. For there S. Augustine hauing taught that S. Peter receauing the keyes, & the cōmission of Pastor, represented the person of the Church, inferreth that the Church ought to pardon repentant sinners

The same  
also taught  
by S. Chry-  
sostome.  
S. Chrysost.  
hom. in  
S. Petrum  
& Eliam.

S. Greg. ho.  
21. in E-  
uangel.

Another  
place of  
S. Augu-  
stine ac-  
knowled-  
ging S.  
Peters su-  
premacy  
notwith-  
standing  
his fall.  
See Andr.  
cap. 1. pag.  
16. lin. 17.

sinners, seeing that *Peter* bearing the person of the Church was pardoned whē he had denyed his maister.

*Aug. de  
agone  
Christ. cap.  
30.*

29. Wherein *S. Augustine* not only deduceth a pious document out of *S. Peters* offence (as you see he doth in the other place.) but also acknowledgeth sufficiently his *supreme Dignity*, teaching that he bare the person of the Church, which he did no otherwise, but as he was *supreme head*, and *Gouvernour* thereof, as I haue declared at large in the first Chapter of this Ad-iōynder, where I haue layd downe the words of *S. Augustine*, and discovered *M. Andrews* his fraud more particularly, and produced also a cleare testimony of *S. Cyril* concerning the Primacy of *S. Peter* (whome he calleth *Principem & Caput Apostolorum*: the Prince & head of the Apostles) though he do there grant his fall which he saith hapned by humane infirmity, whereof *M. Andrews* cannot be ignorant, seeing he cyteth also that place of *S. Cyril*, no lesse then the other of *S. Augustin*, though with greater fraud, as I haue also shewed in the first Chapter.

*See before  
Chap. 1.  
nu. 3. 4.  
& 5.*

*Cyrl. in cap  
vlt. Ioan.*

*Vbi supra  
nu. 23. &  
24.*

*Bellar. de  
Rom. Pont  
li. 1. c. 25.*

30. Finally I may add to these, those other testimonies which I haue now lastly examined, and debated with *M. Andrews* out of *S. Cyril*, *S. Hierome*, *S. Basil*, and *S. Chrysostome*, as also the rest of that grand Iury of 24. Fathers, *Greeks*, and *Latins* alledged by Cardinall *Bellarmino* in his controuerfies to proue the supreme authority of *S. Peter* ouer the Apostles, all which most learned, and ancient Fathers, being the lights of the Church, knew as well as *M. Andrews*, that *S. Peter* had denyed our Sauour, and yet neuertheles did not take the same to be any preiudice to his *Supremacy*. Whereupon I conclude, that if their heads were found, then *M. Andrews* his head must needs be very sick



sick and crazed, seeing his sense, and iudgment is so far different from theirs, as to seek to ouerthrow, or disproue S. Peters Primacy by his fall, and to speake of him so contemptibly, and opprobriously, as he doth.

31. But will you heare how well he mendeth the matter? Marke him well, I pray you, and you shall see that as his head hath ben hitherto somewhat crackt, so now he is become wholly distract, talking as idly, as if he were more fit for *Bedlam* then for a *Bishoprick*. For hauing sayd, as you haue heard before, that this testimony of S. *Augustine* was *unluckily* produced by the Cardinall, because it giueth vs notice of no other head, but of a *sickly head* (to wit S. *Peter*) and that therefore it might very well haue bin pretermitted, he goeth forward thus: *Præsertim cum eundem morbum in capite vestro notarint diu iam medicorum filij, etsi omnes non ego, id est, plus ego quàm omnes*: especially seeing that the Phisitians children haue now a long tyme noted the same disease in your head, although all not I, that is to say, I more then all. Thus saith he, so mystically I assure you, that he seemeth to propound a *riddle*, and therefore may do well to explicate his meaning, and let vs know who were those *Phisitians*, and their children that haue noted the same disease in our head.

O caput  
elleboro  
dignum!

The later  
hereticks  
do follow  
the old.

(b) Aug.  
de Vnit.  
Eccl. ca.  
12.

32. Neuertheles for as mnch as it may be presumed, that by the *children* he meaneth *Luther*, *Caluin*, *Beza* and himselfe, with other Sectaries of this age, we may also make a reasonable coniecture who were the *Phisitians*, seeing that we are not ignorant that the true progenitours of all the Sectaries aforementioned, were dyuers old heretykes, whose heresies they haue reuyued; namely the (b) *Donatists*, whose doctrine they professe

professe concerning the fall of the visible Church; (c) *Aerius* whome they follow in denying Sacrifice for the dead; (d) *Vigilantius* with whome they impugne the reuerend vse of reliques; (f) *Iouinian* who taught diuers points of their beliefe touched particularly in the last (g) Chapter, and other Arch-heretikes condemned by the Church in ancient tyme, who (as S. *Augustine* witnesseth) vsed also to barke (though in vayne) against the Sea *Apostolike*, no lesse then these their children do.

(c) *Epiphā. bar. 75.*  
(d) *Hieron aduers. Vigilant.*  
(f) *Idem. contra Iouin.*  
(g) *See before chap. 3. nu. 34. & 35.*  
*Aug. de vtilitate credendi cap. 17.*

33. But although we may ghesse who were the *Phisitions*, and their children, yet it will not be so easy to coniecture what he meaneth by *etsi omnes non ego, id est plus ego quā omnes*: although all not I, that is to say, I more then all; for truely I haue shewed it to diuers, and haue not found two that agree in the interpretation of it, but the most probable seemeth to be the one of two; one is, that he alludeth to the words of S. *Peter*, when he sayd *etsi omnes scandalizati fuerint sed non ego*: Although all shall be scandalized, yet not I, who neuerthelesse was scandalized more then they all, because he alone denyed his mayster: which sense hath great difficulty, because it neyther hath connexion with that which goeth immediatly before, nor is truly applicable to the Pope (of whome *M. Andrews* seemeth there to treat) but is only contumelious to S. *Peter* (being a taunting kind of exprobration of his fall) and therefore me thinkes *M. Andrews* should not admit it to be his meaning, as fauouring too much of impiety.

*Marc. 14. Matth. 26.*

34. The other sense is, that it should be referred to *M. Andrews* himselfe, and that there is some litle fault in the print, I mean in the points, though not in the



M. Andrews  
zeale greater  
than his wit.

A good  
recipe for  
M. Andrews.

Three  
notorious  
lyes.

words, which therefore should be pointed this, & *si omnes, non ego*? and if all, not I? that is to say, if all haue noted this disease in your head, why should not I note it? Giuing to vnderstand, that he will not yield to any of his brethren for zeale, & skill in noting the faults of Popes, but rather, *plus ego quàm omnes*, that is to say, therein will I go beyond them all: which sense hath at least some good coherence with the precedent clause and well befitteth M. Andrews his zeale to the Ghospell and hatred to the Pope, and so may passe for his meaning. But whatsoeuer his meaning is, I cannot forbear to tell him, that seeing his brayn is so intoxicated that he cannot write intelligibly, and yet will take vpon him to play the Physitian, and to cure the Popes diseases, I will say to him with our Sauour *Medice cura teipsum*, and wish him to purge his owne head, with some good quantity of a drug called *Catholicon*, and a litle *Helleborum* to restore him againe to his right wits, before he presume to be the Popes Physitian, and to iudge of the diseases of the head of the Church.

35. And whereas he goeth forward to shew vs a difference in the cure of *Peters* disease, and of the diseases of his Successors, let vs follow him a while, and you shall see him runne as well out of his honesty, as out of his wit. For thus he saith: *Sed ab eo morbo sanatum hoc caput &c.* But this head (to wit S. Peter) was healed of this disease, but your head (he meaneth the Pope) neyther will be healed, nor yet is curable: yet if he euer be healed, let him be the head of the Church of Rome, as he was in *Augustines* tyme, but, let no man appeale to him from beyond the sea, or if any appeale, he is to be excommunicated by *Augustine*, who was far

*Absurdities, Falsities, Lyes &c. Chap. 1111. 155*  
 far from acknowledging *Zosimus*, *Bonifacius*, and *Celestinus* for heads of the Church, in whome neuertheles  
 he cured the same disease. So he, which I beseech thee  
 good Reader, well to note, and thou shalt see his con-  
 science no lesse crackt then his brayne, ioyning ex-  
 treme falsity with folly, abusing the authority not  
 only of *S. Augustine*, but also of the whole Councell  
 of *African* Bishops ( though he name *S. Augustin* only,  
 and none of the other ) and finally vttering 3. nota-  
 ble lyes in litle more then 3. lynes. The first is, that the  
 Pope had no further authority but ouer his Church of  
*Rome* in *S. Augustines* tyme. The second, that no man  
 might in those daies appeale to the Sea Apostolicke  
 out of *Africk*. The third, that *S. Augustine* was far  
 from acknowledging those three Popes *Zosimus*, *Boni-  
 facius*, and *Celestinus* to be heads of the Church, yea  
 and that he cured *S. Peters* disease in them. Of these  
 3. points, the first wilbe fully cleared by the discussion  
 of the second and the third.

36. First then concerning the second, whereas  
*M. Andrews* affirmeth that all Appeales from *Africk*  
 to *Rome* were forbidden by *S. Augustin*, vnder payne  
 of excommunication, wee shall neede no other wit-  
 nesse to conuince him, but *S. Augustine* himselfe, who  
 teacheth the flat contrary not only in expresse words,  
 but also by practise, as it will euidently appeare after a  
 while; for albeit there was a controuerisy betwixt the  
 Church of *Africk*, and the *Roman* Sea, in *S. Augustins*  
 tyme, partly about appeales to *Rome*, and partly about  
 the Canons of the *Nicen* Councell, for that a Canon  
 related by the Popes Legate, as out of the said Coun-  
 cell, was not found in the Copies that were then in  
*Africk* ( whereof the causes may be seene at large as

Concerning the  
 prohibi-  
 tion of ap-  
 peals  
 from  
*Africke* to  
*Rome* ob-  
 iected by  
*M. An-  
 drews*.



*Bellar. de Rom. Pont.* well in Cardinall *Bellarmins* Controuerfies, as in the  
*l. 2. c. 25.* history of Cardinall *Baronius*, who doe fully answere  
*Baron. an.* all our aduerfaryes cauills concerning the fame: ) al-  
 419. beit, I fay, this controuerfy continued fome 4. or 5.

A contro- yeares, and grew in great part, by reason of abuses  
 uerfy be- comitted by fome of the Popes legates, in the rigorous,  
 twixt the and violent execution of the Popes sentences ( which  
 Bishops of may suffice to proue the comon vse of Appeales from  
*Africk, & Africk to Rome* in those daies ) neuertheles it is euident  
 the Sea of that during the tyme of this controuerfy there was no  
 Rome co- prohibition of the appeales of Bishops from *Africk*, to  
 cerning the profe- *Rome*; for that all the *African* Bishops agreed to con-  
 cution of tinue the wonted course of Appeales without in-  
 Appeals. nouation, vntill they should haue answere out of  
*Greece*, concerning the Canons of the *Nicen* Coun-  
 cell.

37. And when they had receaued the fame, they  
 were so far from excommunicating such as should ap-  
 peale to *Rome*, or from prohibiting the fame, by a  
 Synodical Decree, that they only wrote a common  
 letter to Pope *Celestinus*, wherein they did not impugne  
 the right of Appeales to *Rome*, but shewed their dislike  
 of the manner, and meanes that had ben vsed in the  
 prosecution thereof. And whereas there were 3. wayes  
 vsed by the Sea Apostolyke in the prosecution, and  
 decision of appeales, the first, by calling the parties  
 and witnesses to *Rome*; the second, by sending Le-  
 gates to the place from whence the appeales came,  
 with commission to heare, and determin them, some-  
 tymes with the assistance of the Bishops of that pro-  
 uince, and sometyms without them; and the third, to  
 remit the matter wholly to the determination of the  
*Metropolitan*, or of some Prouinciall Synod of the same  
 coun-

Three  
 wayes  
 vsed in  
 the profe-  
 cution &  
 decision  
 of appea-  
 les.

country ( as *S. Gregory* the great did in *Africk* dyuers tymes, whereof I shall haue occasiō to lay downe some examples (d) heereafter: ) of these 3. wayes I say, the *African* Bishops held the two former to be very inconvenient for them, but tooke no exception at all to the third way (which was to remit the causes to be tried at home by the *Metropolitans* or by Prouinciall Synods) & therefore the reasōs which they vrged, tended especially to proue that it was most conuenient, & conforme to the Councell of *Nice*, that causes should be decyded by the *Metropolitans*, and Synods of the same Country, where the controuerfy should ryle; and this the Pope might haue graunted ( if he had thought it conuenient ) and yet haue reserued to himselfe the right of appellation, and haue decyded Appeales also by his commission, as it shall further appeare after a while by the practise of *S. Gregory*.

(d) *infra*  
nu. 47. 48.  
& 49.

38 But put the case, that *S. Augustine*, and the Bishops of *Africk* had required of Pope *Celestinus* to be quite rid of Appeales, what will *M. Andrewes* infer thereon? Will he say, that therefore they decreed, *ut transmarinus nemo appellet, & si appellet excommunicandus*, that no man appeale out of *Africk*, and that if he doe, he shall be excommunicated? Will he infer this vpon their demaund, or petition? I say their petition, for that when they come to treat of that matter in their Epistle, they begin it thus: *Præfatio debita salutationis officio impendio deprecamur, ut &c.* The office or duty of due salutations premised, we do most earnestly beseech you, that you will not ouer easily giue eare to such as come from hence &c. Will then *M. Andrewes* make no difference betwixt demaunds, and decrees? petitions, and prohibitions? must he not rather confesse that the

To. I Con-  
cil. in Con-  
cil. *Afri-*  
cano ca. 105.



M. An-  
drews his  
forgery.

*African* Bishops acknowledged that Pope *Celestinus* had power to dispose appeales? For otherwyse why did they rather seeke satisfaction by letters to him, then resolute by some Synodicall decree to exclude his authority, and to debar him from further meddling in those affaires? as it is like they would haue done, had they had byn perswaded that his authority in that behalfe was vsurped. But let *M. Andrewes* take the request of the *African* Bishops in what sense he list ( I meane eyther for the exclusion of Appeales, or for moderation in the prosecution of them ) yet he can neuer make good his forgery of *transmarinus nemo appellet &c.* it beeing most euident, that neyther these petitions of theirs, nor any Canon of the *African* Synods, nor yet any one word in *S. Augustin* did euer prohibite all Appellation from *Africk* to *Rome*, or yet cause any surcease, or interruption thereof, nor yet hinder the moderate and conuenient prosecution of appeales; for the prooffe whereof I shall not need ( as I haue said ) to produce any other witnes then *S. Augustine* himselfe, and his owne practise not past 5. or 6. yeares before his death in the cause of a Bishop called *Antony*, whome he had made Bishop of *Fussula*.

*S. Aug.*  
*ep. 261.*  
The case  
of *Antony*  
Bishop  
of *Fussula*  
appealing  
to *Rome*.

29. It is therefore to be vnderstood that this *Antony* being depriued of his Bishopricke by a Synodicall sentence of *African* Bishops ( for his outrageous misdemeanours ) appealed to *Rome* to Pope *Bonifacius*, whereupon the Pope being moued partly with the Primats letters, and partly with such other testimony as *Antony* had cunningly produced for his purgation, resolved to returne him to his Bishopricke ( yet with this expresse condition, as *S. Augustine* witnesseth, if the in-  
formation

*Absurdities, Falsities, Lyes &c. Chap. I I I I. 159*  
formation which he had giuen, were found to be true ) but before it could be executed, it chanced that Pope Bonifacius dyed, and Celestinus succeeded him.

40. And for as much as many rumours were spred in fauour of Antony, that he should be restored by the Popes sentence, and the same executed by violence with the help of secular power, if need were (as the like had byn also vsed in former occasions) the people of Fussula were so exasperated therewith, that they were like to fall to tumult, and conceiued no small indignation against S. Augustine himselfe, complayning of him to the Pope, because he had made Antony their Bishop, wherewith he was so afflicted, that he wrote a most pittifull letter to Celestinus successor to Bonifacius lamenting greatly his owne mishap in that he had made *Ibid.* such an vnworthy Bishop; and recommended the decision of the case to his wife, and charitable consideration, saying thus amongst diuers other things: *S. Augustine his dutifull respect to Pope Celestinus.*  
*Collabora nobiscum pietate venerabilis, Domine beatissime, & debita charitate suscipiende sancto Papa &c.*  
Most blessed Lord venerable for thy piety, and holy Pope, to be receaued with due charity, labour together with vs, and commaund that all those things which are sent, be read, or related unto thee. So he.

41. And whereas Antony being depriued of the Bishoprick, and remayning still with the tytle, had greatly vrged, that seeing he had still the tytle of Bishop of Fussula, he ought also to haue the Bishoprick, *Ibid.*  
S. Augustine made instance on the other side, that the sentence giuen against Antony might stand, for that it was conforme euen to former sentences given in like cases by the Sea Apostolike, and therefore he saith:  
*Existat exemplo ipsa Sede Apostolica iudicante, vel aliorum iudicata*



*iudicata firmante &c.* Let it serue for an example, the Sea Apostolike either iudging so it selfe, or els confirming the iudgments or sentences of others. So he, and then addeth diuers examples of Bishops, who being depriued of their Bishoprikes retayned still their tytle; and sayth moreouer thus.

*Ibid.*

*Ego Fussulenses Catholicos filios in Christo meos*  
 » *&c.* I doe recommend to the benignity of the charity  
 » of your Holynes, as well the Catholike people of *Fuss-*  
 » *sula* my children in Christ, as *Antony* the Bishop my  
 » sonne also in Christ, for that I loue them both &c. Let  
 » both of them deserue your mercy; they, that they may  
 » suffer no ill, he, that he may do no ill; they, lest they  
 » may hate the very name of Catholike, if they receiue  
 » no help from Catholike Bishops, especially from the  
 » *Sea Apostolike* against a Catholike Bishop; and he, lest  
 » he may commit so great a wickednes as to alienate  
 » those from Christ, whome he seeketh to make his  
 » owne against their wills &c. Finally *S. Augustine* con-  
 » cludeth thus: *Si autem membra Christi quæ in illa regione*  
 » *sunt &c.* If you do relieue the members of Christ  
 » which are in that quarter ( he meaneth *Fussula* ) from  
 » the deadly feare and sorrow wherein they liue, and  
 » do comfort my old age with this mercifull iustice, he  
 » will reward you, as well in this present life, as in the  
 » future, who doth by you succour vs in this our trou-  
 » ble, and hath placed you in that seat.

42. Thus wrote *S. Augustine* to *Celestinus* the  
 Pope, and much more to the same purpose, intreating  
 most earnestly for the people of *Fussula*, especially that  
 there might be no violence vsed to restore *Antony*,  
 and therefore hauing signified what was reported and  
 feared in that behalfe, he said, *non sinas ista fieri per*  
*Christi*

*Ibid.*

*Absurdities, Falsities, Lyes &c. Chap. I I I I. 161*  
*Christi sanguinem &c. suffer not these things to be donne*  
*for the bloud of Christ, and for the memory of Peter, who*  
*admonished the gouernours of Christian people not to exercise*  
*a violent dominion amongst their brethren. So he; giuing*  
*a necessary aduise to Pope Celestinus, though with all*  
*humility, as you see, to preuent the inconueniences*  
*that were feared, and had hapned before by the in-*  
*discreet, and violent proceeding of some of the Popes*  
*Legats in like cases. And so far was he from any mea-*  
*ning to oppose himselfe to the Popes authority, or to* *Ibid.*  
*the restitution of Antony ( in case the Pope should*  
*haue ordayned it ) that he resolved for his part, as he*  
*signified, that, if he could not obtrayne his sute of Ce-*  
*lestinus he would renounce his Bishoprick, and retyre*  
*himselfe to a priuate life, to do penance, for hauing*  
*bene partly the cause of so great a scandall, in making*  
*Antony Bishop.*

43. By all which it appeareth how far *S. Augu-* *The pria-*  
*stine* and other Bishops of *Africk*, were from denying *mate of*  
the Popes authority to admit Appeales, seeing that *Numidia*  
the primate of *Numidia* himselfe assisted *Antony* in his *in Africk*  
Appeale to Pope *Bonifacius*; and *S. Augustine* wrote *approued*  
also to *Celestinus* concerning the same with such sub- *the Ap-*  
mission, as you haue heard, not threatning to excom- *peale of*  
municate *Antony* for his Appeale to *Rome* ( as *M. An-* *Antony to*  
*drewes* would haue vs to suppose, saying: *si appellet,* *Rome.*  
*ab Augustino excommunicandus*, if any man appeale he  
is to be excommunicated by *Augustine* ) but most  
humbly, crauing *mercifull iustice, and moderation* in the  
decision of the cause. So as we must needs say, that  
eyther *S. Augustine* contradicteth himselfe and his  
owne actions ( which is not credible ) or els that *M.*  
*Andrewes* hath belyed him in this poynt, as indeed he



hath; and therefore he had reason not so much as to quote in his margent any place of S. *Augustine* for the prooffe, or confirmation of his assertion.

Council.  
Mileu.  
Can. 12.

44. Neuertheles for as much as he mentioneth an excommunication threatned by S. *Augustine* to all such as should appeale from *Africk* to *Rome*, he seemeth to ayme at a *Canon* of a Coũcell held at *Mileuis*, where S. *Augustin* was present, in which Synod it was indeed ordayned vnder payne of *excommunication*, that no *Priests* or *Deacons*, or other Clergy men of the inferiour sort should appeale from their owne Bishops and *Metropolitans* in *Africk* to Bishops beyond the seas. And to the end M. *Andrewes* his cosenage may the better appeare, I will set downe the *Canon* it selfe, which is this: *Placuit, vt Presbyteri, Diaconi, vel inferiores Clerici &c. we haue ordayned that Priests, deacons, and other inferiour Clergymen, if in the causes which they shall haue, they complaine of the iudgments of their Bishops, they may be heard by the Bishops their neyghbours &c. And if they shall thinke it necessary to appeale from them, that they appeale not to any, but to the Councells of Africk, or to the Primats of their owne Prouinces; Ad transmarina autem qui putauerit appellandum &c. and he that shall thinke it conuenient to appeale to the parts beyond the seas, shall not be admitted to the communion of any within Africke. Thus faith that Canon. And who seeth not, that those words (qui putauerit appellandum &c. he which thinketh conuenient to appeale) are to be referred only to those of whome the Canon expressely speaketh immediatly before (to wit, Priests, and Deacons, and other inferiour Clergymen) and therefore do not any way concerne Bishops, and much lesse exclude all Appeales, as M. *Andrewes* doth with his *transmarinus nemo*.*

M. An-  
drewes  
Transma-  
rinus nemo,

45. To which purpose it is to be considered that this *Canon* is conforme to another made many yeares before in the great generall Councell of *Sardica*, approved by Pope *Iulius* the first ( in which Councell also the Appeales of Bishops to *Rome* were expressly confirmed ) besides that the very Councell of *Milevis* in which this *Canon* was made, was receaved, and confirmed by Pope *Innocentius the first*, as it shall appeare further after a while. So that this *Canon* which concerneth only the appeales of inferiour Clergy men, and not of Bishops, and was admitted by the Popes themselves did not any way preiudice the right of Appeales to *Rome*, or the authority of the sea Apostolicke; and this also may be clearely proved out of *S. Augustine* himselfe, who writing to the *Donatists*, and reprehending them for their temerarious presumption in excommunicating, and condemning *Cacilianus* the Catholike Bishop of *Carthage*, aduertised them with all of their folly, in that they considered not how wayne their attempt was therein, and how litle cause *Cacilianus* had to care for their sentence, seing it was free for him to referue his cause to the iudgement of other Bishops beyond the seas, and especially of the Apostolyke Church, meaning thereby especially the Apostolyke Sea of *Rome*, which he alwayes called the *Apostolyke seat*, or *Apostolike Chayre*, *per antonomasiam*, as it may be noted in diuers places of his workes ( whereof I haue alledged some already, and shall haue occasion to alledge others hereafter ) insomuch that when he speaketh of the *Apostolicke Church*, or *Apostolicke seat*, or *Apostolike chaire*, without naming any in particuler, he speaketh vndoubtedly of the *Roman Church*

46. And therefore he saith in the same Epistle to



**S. Aug. ep. 1. 62.** the *Donatists* that *Cacilianus* might well contemne the multitude of his enemyes, seeing that he held communion, as well with the Roman Church ) *in qua semper Apostolica Cathedra viguit principatus*, wherein the principality, or souerainity of the *Apostolike chayre* hath alwayes flourished) as with other *Catholicke* countryes from whence the *Ghospell* was brought to *Africk* &c. Moreover in the said Epistle he maketh playne distinction betwixt the Appeales of Bishops, and Priests, saying: *neque enim de Presbyteris &c.* Neyther was the question here concerning Priests, or Deacons or other Clergy men of the inferiour sort, but concerning our colleagues, who may reserue their cause entyre, and whole to the iudgement of other their colleagues, and especially of the *Apostolicke Churches*. So he: whereby it appeareth, that albeit he signifieth that there was a restraynt of Appeales of Priests, and inferiour Clergy men ( according to the Canon of the Councell of *Mileuis* ) yet he graunteth that Bishops had free liberty to appeale out of *Africk* to the *Apostolike Churches*, and especially to the *Romā Church*, wherein ( as you haue heard him say before ) *Apostolica Cathedra semper viguit principatus*, the souerainity of the *Apostolike chayre* hath alwayes flourished.

**Examples of Appeales from Africk to Rome.** 47. And to the end it may appeare, that neyther the Councell of *Mileuis*, nor yet the petition of the *African Synode* to Pope *Celestinus*, did hinder the course of appeales to *Rome*, or the decision of them in *Africk* by the Popes authority, I will conclude with some examples very notable for this purpose. The first shalbe of *Lupicinus* a Bishop of *Mauritania* in *Africk*, restored to his seat shortly after *S. Augustines* tyme, by the sentence of Pope *Leo*, who also sent thither

**S. Leo ep. 87. ad Epif. Mauris.**

*Absurdities, Falsities, Lyes &c. Chap. IIII. 165*  
ther a Bishop called *Potentius*, as his Legate, and the  
Bishops of *Africk* admitted him, albeit the *African*  
Synod had requested Pope *Celestinus* to send no more  
Legats thither.

48. Another example may be of a comission sent  
by Pope *Gregory* the Great to an Agent, or officer of  
his in *Africk*, called *Hilarius*, to assemble a Prouinciall  
Synod there, for the examinatio of a complaynt made  
to him by two deacons *Felicissimus* and *Vincentius*, a-  
gainst *Agentius* their Bishop, in which comission  
order was giuen to *Hilarius* punctually to execute the  
sentence of the Synod. Also the same Pope, hauing  
heard the complaints of certayne Priests in *Africk* a-  
gainst *Paulinus* their Bishop, committed the hearing,  
and decison of the cause to *Victor* the primate of *Nu-*  
*midia*, and *Columbus*, with other Bishops, giuing them  
comission to heare and determyne it amongst them-  
selues, except they should thinke the assistance of his  
officer *Hilarius* needfull for the better determination  
of the cause. In like manner a complaynt being exhi-  
bited to the said Pope by *Donadeus* a Deacon, against  
*Victor* his Bishop, he deputed the foresaid *Columbus*, and  
other Bishops to examin the cause, and to punish the  
Bishop if he were found in fault. And the like com-  
mission he gaue also to a Synod of Bishops held at *Bi-*  
*zacium* in *Africk*, for the tryall of the cause of *Clemen-*  
*tius* their Primate.

*S. Greg. Registr. lib. 1. ep. 82.*  
*Idem ibid. lib. 10. ep. 31. & 32.*  
*Ibid. lib. 10. ep. 8.*  
*Ibid. ep. 35.*

49. Now then in these examples two things are  
to be noted, the one that the Popes vsed to decyde ap-  
peales, and other controuerfyes, in diueres manners,  
sometymes ordayning and disposing thereof by their  
Legats or other officers, and sometymes giuing no  
other comission to their said Legats, and officers, but



to assemble some Prouinciall Synode, and to see the sentence thereof executed: and sometymes againe giuing all power, and authority to the *Metropolitan*, & Bishops of that country to decyde the causes; which last way, and manner of tryall was no way repugnant to the request of the *African* Synod in their letter to Pope *Celestinus*, as I haue signified before.

Supra nu.  
36.

The request of the African Bishops to Pope *Celestinus* concerning appeals, neyther did nor could preiudice the right of the sea Apostolick.

50. The other thinge to be noted, is, that the Popes vsed still *iure suo*, their owne right (notwithstanding the forsaide request of the *African* Synod) yea, and that the Bishops of *Africk* approued, and acknowledged the same by their obedience, knowing full well that the petitions of their predecessors to *Celestinus* rested wholly in his will and pleasure, to be granted, or denied, as he should see cause, whereof here fell out shortly after an euident example, and prooffe in the Councell of *Calcedon*: for albeit the Fathers of that famous generall Councell not only made earnest sute to Pope *Leo* by a common letter to obteyne the second place after *Rome* for *Constantinople*, but also ordayned, and decreed it by a speciall *Canon*, neuertheless Pope *Leo* denyed their sute, disanulled their decree, and forced the Authors thereof to acknowledge their error, as I haue amply proued in the second (h) Chapter; and therefore much more might Pope *Celestinus* deny the request of a Prouinciall Synode, and might also haue disanulled their decrees, if they had made any preiudiciall to the *Roman* Sea, as they did not.

(h) See cap.  
2. nu. 24. &  
seq. vsq; ad  
nu. 28.

51. And now to conclude vpon these premisses 3. things do euidently follow thereon. The first, that the Appeales of Bishops from *Africk* to *Rome* were neuer prohibited, or so much as interrupted by any decrees, or Canons, and much lesse by the letters of the  
*African*

*African Synode to Pope Celestinus.* The second that the Canon of the Councell of *Milevis* which *M. Andrews* seemeth to alledge ( as forbidding appeales to *Rome*, vnder payne of excommunication ) did only concerne Priests and Deacons, and other Clergy men of the inferiour sort, and therefore did not prohibite the Appeales of Bishops, and much lesse of all men in generall, besides that being made with the Popes consent it was not any way preiudicall to the authority of the Sea Apostolike. The third, that *M. Andrews* iugleth notably with his Reader, when he saith as out of *S. Augustine*, *Adeum transmarinus nemo appellet &c.* To him ( that is to say to the Bishop of *Rome* ) let no man appeale from beyond the seas: or if he appeale, he is to be excommunicated by *Augustine*, for neyther those words nor the sense thereof are to be found any where in *S. Augustine*, who, as you haue seene, expressely taught and practised the contrary. So that *transmarinus nemo* being set downe by *M. Andrews* in a different letter to be noted, is indeed worth the noting for a notable falsity, and a flat corruption of the Canon, and abuse of *S. Augustine*, and of all the Bishops in that Councell. What then shall we say of this mans truth, and fidelity who maketh no bones to bely the Fathers, and corrupt whole Synods? Can any man thinke that he hath any regard of conscience, or shame? Thus much for the second point.

3.  
M. Andrews maketh no bones to falsify whole Synods and bely the Fathers.

It is proved *S. Augustine* acknowledged the Popes *Zosimus*, *Bonifacius* and *Celestinus*, for heads of the Church,

52. And now to say somewhat of the third, he affirmeth as you haue heard, that *S. Augustine* was far from acknowledging the Popes *Zosimus*, *Bonifacius* and *Celestinus* for heads of the Church, whereof you haue already seene the contrary in two of them, to wit *Bonifacius*, and *Celestinus*, whose power, and custome

to



to admit, and determyne Appeales from *Africk*, S. *Augustine* clearly acknowledged, and approued in the cause of *Antony* Bishop of *Fussula* (as I haue amply (c) shewed) which power could not otherwise be due to *Bonifacius*, and *Celestinus*, but only in respect of their supreme, and vniuersall authority ouer the whole Church. And that S. *Augustine* had also the same opinion of *Zosimus*, it appeareth sufficiently in an Epistle of his to *Optatus*, to whome he writeth, that he receaued his letters at *Casarea*, *quò nos* (saith he) *iniuncta nobis à venerabili Papa Zosimo Apostolica sedis Episcopo Ecclesiastica necessitas traxerat*; whither we were drawne by an Ecclesiasticall necessity, inioyned, or imposed vpon vs by the venerable Pope *Zosimus*, Bishop of the *Apostolicall seat*. So he; which may also be confirmed out of *Possidius*, who writeth, that *Litteræ sedis Apostolica compulerunt &c.* The letters of the Sea Apostolike compelled *Augustine* with other Bishops to go to *Casarea* in *Augustini Mauritania*, to consult and determyne of diuers necessities of the Church.

S. Aug. ep.  
157. ad  
Optat.

Possidius  
in vita

53. Whereby it is manifest that S. *Augustine* acknowledged in Pope *Zosimus* an Ecclesiasticall power, and authority to impose vpon him, and other Bishops a necessity to obay his commaundements in matters concerning the seruice of God, and the Church, which *Zosimus* could not do otherwise then as supreme and vniuersall Pastor, or head of the Church, for that the Church of *Africk* was not otherwise subiect to him, then as all other Churches were. But of Pope *Zosimus*, and of S. *Augustines* opinion concerning his Primacy I shall haue occasion to speake further after a while: and in the meane tyme this I hope may suffice to proue that S. *Augustine* was so far from impugning these  
three

*Absurdities, Falsities, Lyes &c. Chap. II II. 169*  
 three Popes, that he acknowledged their supreme and  
 vniuersall authority, and consequently that they were  
 heads of the vniuersall Church, notwithstanding  
*M. Andrews* his peremptory assertion of the con-  
 trary, which therefore may passe for another vn-  
 truth.

54. Whereupon it also followeth, that he forgot  
 himselfe much more when he so confidently affirmed  
 in the first poynt, as you haue heard, that the Bishops  
 of *Rome* in *S. Augustines* tyme, were but only heads  
 of the Church of *Rome*, which I noted before. For the  
 first of the 3. vntuthes, though I remitted the parti-  
 cular answer thereof vntill I had discovered the other  
 two, because they would not alittle help to the disco-  
 uery of the first, as you may haue already noted; for  
 it being cleare by all this former discourse that Ap-  
 peales from *Africk* to *Rome* were vsuall, frequent, and  
 neuer prohibited in *S. Augustines* tyme; and againe  
 that he acknowledged an authority and power in  
 Pope *Zosimus* to lay iniunctions, & commaundements  
 vpon him, and other Bishops in *Africk*, it must needs  
 follow that the Bishops of *Rome* had a more ample au-  
 thority in his dayes then ouer the particuler Church of  
*Rome*. And to the end thou mayst yet haue, good  
 Reader, a more abundant satisfaction in this poynt, I  
 will say somewhat of all the Popes that liued in *S. Au-*  
*gustines* tyme who were 8. in all, to wit *Liberius* ( in  
 whose tyme he was borne ) *Damasus*, *Siricius*, *Anasta-*  
*sius*, *Innocentius*, *Zosimus*, *Bonifacius*, & *Celestinus*. And  
 first of *Liberius*.

8. Popes.  
 who liued  
 in *S. Au-*  
*gustines*  
 tyme,  
 exercysed  
 a supreme  
 & vniuer-  
 fall autho-  
 rity.

55. We read in the Ecclesiasticall history, that  
 certayne *Arian* heretykes being excommunicated, and Pope *Li-*  
 berius.

Y

shops



shops of the East Church sent their Legats to Pope *Liberius* craving to be restored by his authority, and for as much as they craftily dissembled their heresy, and faygning to be repentant, made open profession of the Catholicke faith, according to the beliefe, and doctrine of the Councell of *Nice*, they obtayned his letters for their restitution, which they presented at their returne in a Synod held at *Tyana*, and by vertue thereof were restored, as *S. Basil* witnesseth, saying, that *Eustathius* Bishop of *Sebastia* ( who was the chiefe of that Legacy ) brought an Epistle ( from *Liberius* ) by the which he should be restored, and when he had presented it to the Synod at *Tyana*, *in locum suum restitutus est*, he was restored to his place. So he.

56. Whereby it appeareth that the authority of *Liberius* extended further then to his owne Church of *Rome*; seeing he could restore Bishops to their seats in the East Church, as also his predecessor Pope *Iulius* had done not long before, vpon the appeales of the famous *Athanasius* deposed by the *Arians*, and of *Paulus* Bishop of *Constantinople*, *Marcellus* Bishop of *Ancyra*, *Asclepa* Bishop of *Gaza*, and *Lucian* Bishop of *Hadrianopolis*, all of them vniustly expelled from their seats vpon diuers pretences; whose causes *Iulius* discussing (saith the Story) *tamquam omnium curam gerens propter propriae Sedis dignitatem singulis reddidit suas Ecclesias*, as hauing a care of all for the dignity of his owne seat restored their Churches to euery one of them. So saith

*Tripartit.*  
*hist. lib. 4.*  
*ca. 15.*

*Sozomen* in the tripartite history, which I haue thought good to add to the former example of *Liberius*. For although it fell not out in *S. Augustines* tyme ( whereof I now specially treat ) yet it was not aboue 14. yeares before him, and therefore may well be applied

to

to his tyme, as the Eue to the Feast. Besides, that doth demonstrate what was the beliefe of the Catholike Church at that tyme concerning the supreme dignity of the Roman Sea, seeing that not only other Catholike Bishops, but also *Athanasius* himselfe (who was the mirrour of sanctity, zeale, and integrity in that age) had recourse thereto, as to the supreme tribunall on earth, for the reparation of his wrongs; but now to proceed.

57. After *Liberius* succeeded *Damasus*, whose vni-<sup>P. Damasus.</sup>uersall authority is sufficiently testified even by the *Afric*<sup>fric</sup>an Bishops, whome *M. Andrewes* maketh most opposit to the *Roman Sea*. This may be veryfied by an Epistle of 3. Councells of *Africk*, and the Archbishop *Stephanus*, who wrote to Pope *Damasus*, giuing him the title of *most Blessed Lord, raysted to the heyght of Apostolicall dignity, holy Father of Fathers, Damasus Pope, and chiefe Bishop of Prelats*, and in the Epistle it selfe<sup>Concil. To. 1. inter ep.</sup> they do clearely acknowledge the supremacy of his *Damasus* sea, cōplayning of certayne Bishops their neyghbours who without his consent, or knowledge had presumed to depose Bishops, which they said was against the decrees of all the Fathers, and ancient rules, and Canons of the Church, by the which (say they) *sancitum est, vt quicquid horum vel in remotis &c.* it was decreed, that whatsoeuer should be treated, though in remote, and far distant Prouinces, concerning these matters (that is to say the deposition of Bishops, and other important affayres of the Church) the same should not be receiued, *nisi ad notitiam alma Sedis vestra fuisset deductum &c.* except it were brought to the knowledge of your holy seat, to the end, that whatsoeuer should be resolued might be confirmed with the authority thereof: thus wrot



S. Am- they, and much more to the same purpose, calling him  
 brof in ca. also, *ipsum Apostolicum verticem Prasulum*, the very Apo-  
 3. ep. 1. ad stolicall top ( or head ) of Prelats.  
 Timoth.

58. And therefore no meruaile, that another  
 S. Hier. ep. Father of the same tyme, calleth him *the gouvernour* of  
 57. To. 2. *the Church* of God; expounding these words of the A-  
 postle to Timothy: *Ecclesia est domus Dei viui &c.* where-  
 upon he saith, *Ecclesia domus Dei dicitur, cuius rector hodie*  
*est Damasus: the Church is called the house of God, the*  
*gouvernour whereof at this day, is Damasus.* So he; wherto  
 I may add a notable testimony of S. Hierome, who  
 wryting also to *Damasus* to know of him, with whome  
 he might communicate in *Syria*, and whether he might  
 vse the word *hypostasis*, affirmed that he held *Comunion*  
 with his *Beatitude*, that is to say ( saith he ) with *Peters*  
*Chayre*, and that he knew the *Church* to be buylt vpon  
 the rock, inferring thereupon, that whosoener did eate  
 the *Lambe* out of that house ( he meaneth the commu-  
 nion of *Damasus*, or of *Peters Chayre* ) he was a *profane*  
*man*, and out of the *Arcke* of *Noe*: wherupon I infer, that  
 S. Hierome affirming the *Church* to be built vpon *Da-*  
 masus, acknowledgeth him to be *head* thereof, for  
 the reason vrged (c) before by me in the last chapter, to  
 wit, because the head of a mysticall, or politicall  
 body, and the foundation in a buylding are all one;  
 besyds that he also acknowledgeth the same, by exclu-  
 ding all those from the vnity of the Church, who did  
 not hold communication with *Damasus*, because the  
 vnity of the body is deriued principally from the vnity  
 of the head thereof, according to the expresse doctrin  
 of S. Cyprian, which I haue also amply layd downe in  
 the last (d) Chapter.

(c) Chap. 3.  
 nu. 17. 18.  
 19. & 20.

(d) nu. 4.  
 5. 6. & se-  
 quent.

59. Finally, S. Hierome demanding resolution  
 from

from *Damasus* with whome he should communicate in *Syria* ( where was then a great Schisme ) and whether he might vse the word *hypostasis*, sheweth, that *Damasus* had authority to determyne, and decyde controversies and resolute doubts, or difficult questions in matter of religion; and therefore *S. Hierome* saith vnto him, *Discernite, si placet, obsecro, non timebo tres hypostascs dicere, si iubetis*: I beseech you iudge, or determyne, if it please you, for I will not feare to say that there are three *hypostascs*, if you command me. And againe afterwards; *Quamobrem obtestor Beatitudinem tuam per crucifixum &c.* Therefore I beseech your *Beatitud* for Christs sake crucified, and for the consubstantiall Trinity, that authority may be giuen me by your letters, eyther to vse, or to forbear the word *hypostasis* &c. as also that you will signifie vnto me, with whome I may communicate at *Antioch*; for that the *Campanes*, and the heretikes called *Tharsenses* being united together, *nihil aliud ambiunt, quam vt auctoritate communionis vestrae fulti &c.* do seeke nothing more, or with greater ambition, then that being upheld with the authority of your communion, they may vse the word *hypostasis* in the old sense. So he.

What  
authority  
S. Hierome  
did  
attribute  
vnto  
Damasus.

60. Wherin two things are to be noted, the one that *S. Hierome* doth not aske counsaile or aduise of Pope *Damasus*, but a definitive sentence ( *vt auctoritas detur*, that authority be giuen him ) that is to say, that *Damasus* should by his letters determin and ordein what *S. Hierome* should doe in those cases. The other is that not only the *Catholikes* in the East parts ( as *S. Hierome* and the *Aegyptians*, whome he also called the colleagues of *Damasus* ) but also the heretyks sought to fortifie themselues, by the communion and authority of the *Sea Apostolike*. Whereupon two things do also



follow evidently : the one, that *Damasus* had power to decyde and determyne controuersies euen in the East Church ; and the other , that his authority was not restrained to his owne Church at *Rome* , as *M. Andrews* seemeth to suppose, but was vniuersall , and therefore acknowledged as well in the East, as in the West .

61 . This may be notably confirmed by the restitution of *Peter* Bishop of *Alexandria* to his seat , who immediatly succeeded *Athanasius* , and being oppressed by the *Arians* , followed the example of his worthy predecessor , and fled to *Rome* to Pope *Damasus* , and returning with his letters ( which confirmed as well his creation , as the Catholike faith ) was restored by the people , *qui illis confisus* ( saith *Socrates* ) *expellit Lucium, & Petrum in eius locum introducit* ; who by the vertue of those letters expelled *Lucius* the *Arrian* Bishop , and put *Peter* into his place .

*Socrat. lib.*  
*4. ca. 30.*  
  
*Elias Cre-*  
*tens. in ep.*  
*2. ad Cledō.*  
*Greg. Na-*  
*zian. Ba-*  
*ron. an.*  
*373. To. 1.*  
*Concil. ep.*  
*1. Damas.*

62 . Also *Vitalis* an heretike in *Antioch* being accused to Pope *Damasus* of heresy , was forced to come to *Rome* to purge himselfe: and albeit after he had there professed himselfe to be a Catholike , he was remitted by Pope *Damasus* to *Paulinus* Bishop of *Antioch* for his final absolution , yet *Damasus* prescribed to *Paulinus* a forme of abiuration , whereto *Vitalis* should subscribe ; which being done *Paulinus* absolved him . Whereby it is eident that *Damasus* had a supreme authority as well in the East , or Greeke Church , as in the West ; for otherwise neyther would *Peter* Bishop of *Alexandria* ( who was a very holy man ) haue appealed vnto him , nor the people haue receaued *Peter* by the vertue of his letters ; neither yet would *Vitalis* haue gone from *Antioch* to purge himselfe at *Rome* , nor *Paulinus* Bishop of *Antioch* permitted that *Damasus* should intermeddle in matters

matters pertayning to his charge.

63. And this may yet further appeare by the earnest endeouours of *S. Chrysostome* then Bishop of *Constantinople*, and *Theophilus* Bishop of *Alexandria*, to pacify *Damasus* towards *Flavianus* Bishop of *Antioch*; who had committed periury, and byn the cause of a great diuision and trouble in the Church, for the remedy wherof they sent Embassadours to *Rome* to perswade *Damasus* that it was necessary for the good of the Church, that he should pardon the offence of *Flavianus*, for the concord and peace of the people; which being graunted by *Damasus*: & communione (saith *Socrates*) *Flauiano ad hunc modum reddita*: and *Flavianus* being by this meanes restored to the communion of the Church, the people of *Antioch* were in tyme reduced to concord, and union with him.

*Sozom. li. 8. cap. 3.*

*Socrat. li. 3. c. 15.*

64. Whereto *Theodoretus* addeth, that the Emperour *Theodosius* in the tyme partly of Pope *Damasus*, and partly of his successor *Syricius* and *Anastasius*, laboured to procure the reconciliation of *Flavianus* with the sea Apostolick, and commaunded him to goe to *Rome* to answer for himselfe which he promised to doe in the spring following, though he did not performe it. Finally the Emperour made his peace with the Pope in the end, vpon condition that *Flavianus* should send his Embassadours to *Rome*, which he did (saith *Theodoretus*) with a sollemne embassadge of Bishops, Priests, and *Deacons*, vnder *Acacius* Bishop of *Berræa*, who was at that tyme a man of great fame; whereupon all the Bishops of *Aegypt* (who vntill then would not communicat with him) admitted him to their communion. So that albeit the Historiographers do differ concerning the tyme when *Flavianus* was reconcyled

*Theodor. lib. 3. cap. 23.*



concyled with the Pope, yet they all agree, that he could neuer be fully restored to the peace, and communion of the vniuersall Church, vntill he had submitted himselfe to the *Roman* Sea, which sheweth euidently that the Bishops of *Rome* had far greater and more ample authority, then *M. Andrewes* doth affoord them. Thus much concerning *Damasus*.

P. Syri-  
cius.

6. Am-  
brose ep.  
78. See  
Binius To.  
1. Concil.  
Baron. an.  
389.

To. 1. Con-  
cil. inter  
Siricij ep.  
& decret.

Optat. li.  
2. contra  
Parmen.

65. And now to come to his successor *Syricius*, it is euident euen in this cause of *Flavianus* ( by the testimony of *S. Ambrose* ) that his authority extended it selfe to the Greek, and Eastern Church, no lesse then to the Latin, and West Church; seeing that in a Synod held at *Capua*, the hearing of *Flavianus* his cause was committed to *Theophilus* Bishop of *Alexandria*, and to the Bishop of *Aegipt*, with this limitation ( as *S. Ambrose* witnesseth ) that the approbation, and confirmation of their sentence should be reserued to the *Roman* Sea, and the Bishop thereof, who was then *Syricius*. In like manner we fynd that his authority was admitted and acknowledged not only in *Spayne*, and *France*, but also in *Africk*, as it may appeare by his Decretall Epistle writtē to *Himerius*, or *Himericus* Bishop of *Aragon* in *Spayne*, in answere of diuers demaunds of his, in which epistle he ordayned that those his decrees should be sent by *Himerius*, as well to *Carthage* in *Africk*, as to *Portugal*, and *France*, and that they should be of no lesse force there, and els where, then in *Aragon*.

66. To this will I add a testimony of an *African* Father that liued in the tyme of *Syricius*, to wit of *Optatus* Bishop of *Mileuis*, who clearly deduceth the primacy of *Syricius* from the primacy of *S. Peter*: for writing against *Parmenian* the *Donatist*, and vrging him that

*Absurdities, Falsities, Lyes &c. Chap. I I I I. 177*  
 that he could not deny but that *Petrus omnium Apostolorum caput*, Peter the head of all the Apostles sate first in the Roman chayre ( wherof he also yieldeth these reasons, viz. that in the said chaire vnity might be kept of all men, that the rest of the Apostles should not euery one of them defend or challenge to himselfe a single chayre, and that he might be held for a *Schismatick*, and a wicked man who should set up a chaire contra singularem Cathedralam, against the singular, or principall chayre ) hauing, I say, vrged this, he reckoneth all the Popes from S. Peter to his tyme, ending with *Syricius*, and concluding, that because the *Donatists* held not communion with him, therefore they could not haue the true Church.

The argument of  
*Optatus Mileuitanus*.

67. In this discourse it is manifest that as he acknowledgeth Peter for head of the Apostles, and his chayre for the singular, and principall chayre, so he also acknowledged *Syricius* for head of all other Bishops, and his chayre ( which was Peters ) for the principall chayre; for otherwys his argument against the *Donatists* grounded on Peters supreme authority, had ben to no purpose. Besids that he saith also a litle after ( prosecuting the same argument: ) *Legimus Principem nostrum &c.* We read that Peter our Prince receaued the wholsome keyes against the gates of hell &c. *Vnde est ergo &c.* How chanceth it then that you stryue to vsurpe to your selues the keyes of the Kingdome, who with your audacious presumption do sacrilegiously make warre against the chayre of Peter? So he.

68. Therefore ( omitting heere how aptly this may be applyed to M. Andrews and his fellowes as well as to the *Donatists* ) that which I wish specially to be obserued, is, that *Optatus* being an African acknow-  
 Z ledged



ledged the same soueraignty in *Syricius* which he affirmed to be in *S. Peter*: for whereas he calleth him not only *the head of the Apostles*, but also *Principem nostrum*, our Prince; it is cleare that the principality, and soueraignty of *Peter* in the tyme of *Optatus*, could not be otherwise vnderstood, but in his successor *Syricius*, who consequently was *Prince*, and *head of the Church* as *Peter* was.

Anastasi-  
us.

Aug.  
ep. 165.

69. The very same is taught also by *S. Augustine* concerning Pope *Anastasius*, who succeeded *Syricius*; for *S. Augustine* presseth the *Donatists* with the same argument that *Optatus* doth, and naming all the Popes vntill his owne tyme, he endeth with *Anastasius*, hauing first deriued their lineall succession from *S. Peter*, *Cui*, saith he, *totius Ecclesie figuram gerenti &c.* to whome bearing the figure of the whole Church our Lord sayd: *Vpon this rock I will buyld my Church*: wherein it is to be noted, that *S. Augustine* acknowledging the primacy of *S. Peter*, in saying, that the Church was built vpon him, and that he bare the figure of the whole Church (which he did not in any other respect but because he was *head* thereof, as I haue proued in the first Chapter of this Adioynder) he acknowledgeth the same in his successors, and namely in *Anastasius*, whome therefore he draweth by lyneall succession from *S. Peter*: and to this purpose it may be also obserued, that elsewhere he ascribeth the great prerogatiue of *S. Peter* (to wit his being the *rock*, or foundation whereupon the Church was buylt) to his chayre, or seat, and to the succession of Bishops deriued from him, bidding the *Donatists* reckon the *Priests*, that had succeeded one another in *Peters* seat, and then concluding, *Ipsa est Petra &c.* that is the rock which the proud gates of hell doe not ouer-

Idem in  
psal. con-  
tra part.  
Donati.

come

come: whereby it is euident, that S. *Augustine* acknowledged *Anastasi*, and all other successors of S. *Peter* for heads of the vniuersall Church, seeing he affirmeth them to be the *foundation* thereof.

70. This may be confirmed also by a Canon of an *African* Synod, where it was decreed, that letters should be sent to their brethren and fellow-Bishops abroad, and especially to the *Sea Apostolike*, to informe *Anastasi*, who then was Pope, how necessary it was for the Church of *Africk*, that such *Donatists* as being Clergy men should returne to the vnity of the Catholike Church, might be receiued and admitted, without preiudice to their former dignities, if the Catholike Bishops that should receiue them, should thinke it conuenient, notwithstanding a Decree made to the contrary before, in another Synod held beyond the seas: whereby it appeareth that notwithstanding the great need which the *Africa* Church had of this decree (as they signified) yet they would not ordayne it without his knowledge and consent or rather, as it seemeth, they expected his leaue, and order to do it, and no meruail seeing that in other Synods and namely in the next following in the tyme of his immediate successor *Innocentius* (of whome I am now to treat) the *African* Bishops craued confirmation of their decrees from the *Sea Apostolike*; *vt statutis*, say they, *Ep. 90. nostra mediocritatis etiam Apostolica Sedis adhibeatur auctoritas &c.* That the authority of the *Sea Apostolike* may also be added to the statutes of our mediocrity, to conserue the saluation of many, and to correct the perversity of some.

71. Thus wrote they to Pope *Innocentius*, giuing clearely to vnderstand, not only that the validity of

Concil.  
*African.*

can. 35.

vide *Binns*  
um pag.

637. edit.  
Colon.

1606.

P. *Inno*  
centius.

Ep. 90.

inter ep.

*August.*



their decrees depended vpon his **confirmation**, but also that the **conseruation** of the faithfull in the true faith and the **correction** of peruerse, and obstinate heretiks did specially belong to his care, and proceed from his authority. This will further appeare by another Epistle written to the same Pope *Innocentius* by them in *Ibid. ep. 92.*, another Synod held at *Mileuis*, as also by his answere to them. Thus then they wrote: *Quia te Dominus gratia sua præcipuo munere in Sede Apostolica collocauit &c.* Because our Lord hath by his speciall giift of his grace placed thee in the Apostolicall seat, and ordayned thee to be such a one in these our tymes that we should rather cōmit the fault of negligence if we should conceale from thy Reuerence those things that are to be suggested for the Church, then that thou canst eyther dildayne them, or contemne them; therefore we beseech thee, to vse and apply thy Pastorall diligence to the great dangers of the weaker members of Christ &c. So they, whereby they shewed sufficiently their opinion concerning as well the worthynes of his person, as his Pastorall power and authority ouer all the members of Christ; as it will more euidently appeare by his answere, which was this.

*Ibid. ep. 93.* 72. *Diligenter & congruè Apostolico consulitis honori &c.* You do diligently, and conueniently prouyde for the Apostolicall honour, I meane the honour of him, who besides other intrinsecall things, hath the sollicitude, or care of all Churches (to declare what sentence is to be held in doubtfull matters) wherein truely you follow the rule that you know hath bene kept with me alwayes throughout the whole world &c. So he: and a litle after, he saith further, that as often as there is question of matter of faith, all Bishops ought to referre  
all

all that which is for the generall good of the Church to Peter, the author of their name, and honour; giving to vnderstand that all Episcopall honour and dignity, and other Ecclesiasticall authority proceedeth immediately from the visible head of the Church vnder Christ, that is to say, S. Peter, and his successors; and that therefore the cōdemnation of heresyes, & determination of all doubts in faith ought to be expected and required specially from them.

73. And to the end that M. Andrews may know that Pope *Innocentius* did not in this vrge his owne Apostolicall authority more then S. *Augustine* and the other *African* Bishops approued; I wish him to read an Epistle of S. *Augustine*, and *Alypius*, where hauing sayd that relations were sent *ex duobus Concilijs, Cathaginensi, & Milenitano ad Apostolicam sedem*, from the two Councells of *Carthage*, and *Milenis* to the Sea Apostolike, they add afterwards ( concerning the answer of Pope *Innocentius* ) *ad omnia illa restripfit comodo, quo fas erat, atque oportebat Apostolica sedis Antistitem*: he ( to wit *Innocentius* ) wrote backe or answered to all things in such sort as was conuenient, and as the Bishop of the Apostolike Sea ought to do. So they; approving as you see, not only the substance, and matter of his Epistle, but also his Apostolicall manner of writing, acknowledging it to be fit for a man of his Apostolicall dignity. So that it appeareth as well by the Epistle of the *African* Bishops to Pope *Innocentius*, as also by his answer to them, and their approbation thereof, that the Bishops of *Rome* in those dayes had, and exercysed a supreme authority in the confirmation of Synods, resolution of doubts, and condemnation of heresyes, and heretikes.

*August. ep. 106. ad Bonifac.*

Marke this consequence,



The Pelagian here-  
fy con-  
demned  
by Zosimus, and  
Innocen-  
tius.

Aug. ep.  
157.

August.  
Epist. 11.

Possid. in  
vita Au-  
gust. ca.  
18.

74. Whereof there occurred at that tyme a notable example in the condemnation of the Pelagian here-  
fy: for although the African Bishops did particularly  
condemne it in their prouinciall Synods ( which could  
not prescrybe lawes to the whole Church, yet the ge-  
nerall and vniuersall condemnation thereof, through-  
out the world proceeded from the authority of the Sea  
Apostolyke, and the seuerall sentences of the two  
Popes Innocentius, and Zosimus, which they signified  
in their letters not only to the Bishops of Africk, but  
also to all Bishops vniuersally, in respect of the vni-  
uersall care, and authority they had ouer the whole  
Church. And therefore S. Augustine saith, *that the*  
*heretikes, Pelagius & Celestius, were, toto Christiano orbe*  
*dānati*, condēned throughout all the Christian world,  
by the vigilācy of the Episcopall Synods of Africk, *etiā*  
*à Venerabilibus Antistitibus Apostolica sedis Papa Innocen-*  
*tio, & Papa Zosimo*, and by the venerable Bishops of the  
Apostolick Sea, Pope Innocentius, and Pope Zosi-  
mus.

75. Thus saith S. Augustine; which his great  
friend Possidius Bishop of Calama ( who wrote his life )  
confirmeth, and explicateth notably, signifying that  
the 2. Popes Innocētius and Zosimus did ( at the great  
instance of the Councell of Africk ) cut off the Pelagi-  
ans, from the members of the Church, and by letters dire-  
cted to the Churches, as well of Africk, as of the East,  
and West, iudge them to be held as accursed, and to be  
auoyded of all Catholikes, *Et hoc tale*, saith he, *de illis*  
*Ecclesie Dei Catholice pronuntiatum iudicium, etiam pŷssi-*  
*mus Imperator Honorius audiens & sequens &c.* and the  
most pious Emperour Honorius hearing, and following  
this such a notable Iudgmēt of the Catholike Church  
of

of God pronounced against them, *condemned them by his lawes, and ordayned that they should be held for heretikes*. So he; wherein three things are specially to be noted. The first, that the *Pelagian* heresy was condemned vniuersally by the authority of the *Sea Apostolike*, to wit, by the sentence of the Popes *Innocentius* and *Zosimus*, signified by their letters, not only to the Churches of *Africk*, but also to all other Churches; in which respect *S. Augustine* also in his foresaid Epistle to *Optatus*, aduertiseth him, that he sent him the copies of such writings, and letters of the *Sea Apostolike*, as were come to his hands, concerning those matters, addressed eyther particularly to the Bishops of *Africk*, or vniuersally to all Bishops.

3. things to be noted in the precedent testimony of Possidius.

Aug. vbi supra.

76. Another thing to be noted in the testimony of *Possidius*, is, that he calleth the sentence of those two Popes *Innocentius* and *Zosimus*, *Ecclesie Dei Catholice iudicium*; the Iudgement of the Catholike Church of God; which he could not haue done, but in respect of their supreme power, and authority to condemne heresy, as heads of the whole Catholike Church. The third is, that albeit the Emperour *Honorius* condemned also the *Pelagians* for heretikes by his temporall lawes, yet he did it no otherwise but *audiens, & sequens* &c. hearing and following the iudgment of the Catholike Church, that is to say, of those two Popes *Innocentius* and *Zosimus*; for of them he speaketh expressely.

77. And now to proceed, if *M. Andrews* do yet desire any further prooffe of this matter, let him read *S. Prosper* *S. Augustines* disciple, who sayth that a Synod of 217. Bishops being held at *Carthage*, their Synodicall decrees were sent to *Zosimus*: *quibus probatis, per totum mundum*

Prosper in Chron.



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tius.

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Popes Innocentius, and Zosimus, which they signified  
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*Prosper in  
Chron.*



*mundum heresis Pelagiana condemnata &c.* which being approued, the Pelagian heresy was condemned throughout the whole world. And againe in another place he saith of *Innocentius: Tunc Pelagianorum machina fracta sunt &c.* and then were the engines of the Pelagians broken, when *Innocentius* of blessed memory stroke the heads of their wicked errour with his Apostolicall sword. So he, and a litle after he affirmeth the like of Pope *Zosimus* who added, saith he, the force of his sentence to the decrees of the African Councell, and armed the right hands of Bishops with the sword of Peter, *ad detractionem impiorum*, for the excommunication of the wicked. So he; giuing to vnderstand, that not only the force of the African Synods against the Pelagians, but also the general condemnation of them throughout the world, proceeded from the authority of the Roman Sea: wherupon it must needs follow, that the said authority was vniuersall, and that the Bishops of that Sea (and namely *Innocentius* and *Zosimus*) were more then *Caput Ecclesiae suae Romanae*, heads of their Church of Rome.

Idem con-  
tra collat.  
ca. 41.

The fa-  
mous ap-  
peale of  
S. Iohn  
Chryso-  
stome to  
Innocenti-  
us.

Chryso-  
st. ep. ad Inno.  
To. 5.

78. And albeit this might suffice cōcerning these two Popes; yet I cannot omit the most famous, and sollemne appeale of S. *Chrysostome* to one of them (to wit to *Innocentius*) to whome he sent 4. Bishops to complayne of his vniust banishment procured by *Theophilus* Bishop of *Alexandria*, and wrote also himselfe vnto him thus: *Obsecro, vt scribat &c.* I beseech you write, and decree by your authority that these thinges which were so vniustly done (when I was absent, and did not refuse to be indged) may be of no force (as indeed of their owne nature they are not) and that those which haue done so vniustly, may be subiect to the pcnalty of the Ecclesiasticall lawes &c.

Thus

Thus wrote S. *Chrysostome* with much more to the same purpose which he would not haue donne, if he had thought that the authority of *Innocentius* had byn lymited within the particuler Church of *Rome*, or rather if he had not knowne that his authority was vniuerfall and sufficient to determyne his cause, which also was euident by the progresse and issue of the matter; for not only he as playntife appealed to *Innocentius*, but also *Theophilus*, as defendant sent a Priest of his called *Peter* with letters to iustifie his cause; besids that all the Bishops of the East, and Greek Church (being in this controuersy deuided) sent messingers or letters to *Rome* in fauour of the one, or of the other, as witnesseth *Palladius* Bishop of *Helenopolis*, who was S. *Chrysostomes* disciple, and went also to *Rome* to prosecute his cause, and further testifyeth that Pope *Innocentius* gaue sentence for S. *Chrysostome*, disanulling the act, and iudgment of *Theophilus*.

*Palladius  
in vita  
Chrysost.*

*Zosom.  
li. 8. ca.  
26.*

*Georg.  
Alexand.  
in vita  
Chrysost.*

79. And whereas *Atticus* was made Bishop of *Constantinople* after the expulsion of S. *Chrysostome*, *Innocentius* suspended him frō his Episcopall function, vntill the causes should be fully heard, and determined, ordayning that in the meane tyme *Proclus* Bishop of *Cyzicum* should gouerne the Church of *Constantinople*. And albeit *Innocentius* forbare for sometyne to proceed against *Theophilus* by way of censure; yet after S. *Chrysostomes* death (who dyed in banishment within 3. yeares) he excommunicated not only *Theophilus*, and *Atticus* for the excesses comitted on their part, but also *Arcadius* the Emperour, and *Eudoxia* the Empresse for assisting them with their Imperiall authority, as *Georgius Alexandrinus*, *Gennadius*, *Glicas*, and *Nicephorus* do testify. Finally although *Theophilus* remayned ob-

*Idem ibid.  
Niceph. l.  
13. ca. 34.*

*Glycas  
Annal.  
part. 4.*

*Gennadius  
Patriar.  
Constant.  
Exposit.  
pro Concil.  
Florent.  
ca. 5.*

*Seft. 7.  
Theodoret.  
hisor.*

*Eccle. li. 3.  
c. 34.*



stinate so long as he liued ( which was not past 5. yeares after *S. Chrysostomes* death ) yet he dyed repentant, and *Atticus* after much suite and many Embassages sent ( as *Theodoretus* testifyeth ) was reconcyled to the *Roman* Church. As also *Arcadius* the Emperour vpon his submission, and humble petition of pardon was absolved by Pope *Innocentius* as appeareth by the letters of them both, which are set downe in *Glycas*. And thus passed this matter, which alone may suffice to proue the supreme, and vniuersall authority of *Innocentius*.

*Glycas*  
part. 4.  
*Annal.*

80. And as for *Zosimus*, *Bonifacius*, and *Celestinus*, who succeeded *Innocentius*, and were the 3 last Popes of the 8. that liued in *S. Augustins* tyme, I shall not need to say much, seeing that I haue already spoken sufficiently of them as of *Zosimus* a litle (a) before, concerning the condemnation of the *Pelagian* heresy, besides a former (b) testimony of *S. Augustine*, touching an assembly of himselfe, and other *African* Bishops at *Cesarea*, by the inuention or commaundment of Pope *Zosimus*. In like manner I haue (c) shewed before that not only *S. Augustine*, but also the Primate of *Numidia* in *Africk* acknowledged the primacy of the Popes *Bonifacius*, and *Celestinus* by recommending to them the cause betwixt *Antony* Bishop of *Fussula*, and the people of that Diocesse, whereto neuertheles I thinke good to add concerning *Bonifacius*, that it appeareth by his letters to the Bishops of 7. Prouinces in *France*, that the Clergy of the Citty of *Valentia* sent to him a bill of complaynt with the testimony of the whole Prouince against *Maximus* an hereticall Bishop of the *Manichean* sect, accusing him of many haynous crymes, and that thereupon *Bonifacius* did delegate the hearing of

(a) *Supra*  
nu. 74.

(b) *Supra*  
nu. 52. &  
53.

(c) *Supra*  
nu. 33. &  
seq.

To. i. Con  
cil. ep. 2.  
*Bonif.*

of the cause to the said Bishops, whereby it is evident P. Celestinus that his power, and authority was not confyned with head of the generall Councell of Ephesus.

81. And now to conclude with Celestinus, who was the last of the 8. methinks M. Andrews should not be ignorant how far his authority, and Iurisdiction extended, seeing that, it cannot be denyed that he was President and head of the generall Councell of Ephesus, and that the famous S. Cyril Bishop of Alexandria was but his substitute, and Legate therein, which is evident not only by the testimony (a) of Historiographers but also by the letters of Celestinus to (b) Cyrillus to whome he wrote thus: *Adiuncta tibi nostra sedis auctoritate ipse qui vice nostra potestateq; fungeris &c. Thou which holdest our place and power (the authority of our seat concurring with thee) shalt with all severity pronounce this sentence against Nestorius, that if within 10. daies after this admonition, he do not detest and renounce his wicked doctrine &c. Thou shalt provide his Church (of a Pastor) and he shall vnderstand that he is excluded from our communion &c.*

82. Thus wrote Celestinus to Cyril, who therefore in his (c) letters, to Nestorius signified vnto him, that if he did not recant, and reforme his errours within the tyme limited, and prescrybed by Pope Celestinus, he should be excommunicated, and depriued. And the whole Councell also pronouncing (d) sentence of condemnation against Nestorius, affirmed, that they were compelled to vse that severity not only by the Canons of the Church, but also by the letters of Pope Celestinus: and (f) in their Epistle to the said Pope they signified, that they reserued, and remitted the cause of Iohn the Patriarch of Antioch ( who was a fauourer of (g) Nestorius )



*rius*, ) to his iudgment and sentence. Besides that *Nicephorus* testifieth that the common fame was in his time, that certayne priuiledges were graunted to *S. Cyril*, ( which also his successours enjoyed ) by reason of his Legacy, and substitution to Pope *Celestinus* in that Councell, and amongst other things that he had the title of *Iudex vniuersi orbis*, Iudge of the whole world.

An euident  
argumēt  
that Cele-  
stinus was  
vniuersall  
and su-  
preme Pa-  
stor of the  
Church.

83. Now then I report me to thee, good Reader, whether *Celestinus* was no more then the head of his Church of *Rome* as *M. Andrews* maketh him. For is it likely that eyther *S. Cyrill* ( who was Bishop of *Alexandria*, and consequently the first and chiefe Patriarke of the East ) would haue stouped to be his substitute and Legate, and to receiue commissions and orders from him, or yet that the whole Councell, ( beeing most of them also of the Greeke and East Church ) would haue acknowledged themselues to be compelled by his letters to condemne *Nestorius*, yea and remitted the cause of the second Patriarke of the Greeke Church to his finall determination, if they had not taken him for the vniuersall and supreme Pastour of the whole Church? As I shewed also the like before in the second (d) Chapter of this Adioynder, concerning the authority of Pope *Leo* in the great Councell of *Chalcedon*, which was held in the same age, not past 20. yeares after this other of *Ephesus*. So that *M. Andrewes* cannot by any meanes excuse himselfe from a manifest lye in this, no more then in other two poynts before mentioned.

(d) See cap.  
2. per.  
notum.

M. An-  
drews fa-  
cility in  
ying.

84. Whereby it appeareth evidently that he hath made 3. notable lyes as I may say with one breath, that is to say within litle more then 3. lynes, Besyds an egregi-

egregious corruption of the Canon, of the *African Synod* ( with his *transmarinus nemo* ) and a foule abuse as well of *S. Augustine* ( in making him say, that which he neyther sayd, nor meant ) as also of his Reader in seeking to perswade him, that *S. Augustine* excommunicated all those that would appeale to *Rome* out of *Africk*, yea and cured *Peters*-diseases in the 3. last Popes; for so he also saith, *in quibus tamen eundem morbum curauit*, in whome, to wit ( *Zosimus Bonifacius*, and *Celestinus* ) *Augustine* cured the same diseases ( that is to say the diseases of *Peter* ) meaning as I take it, eyther *Peters* presumptiō of his owne strength or els his denyall of *Christ*: which neuertheles I cannot see how he can apply to them, and much lesse pretend that *S. Augustine* cured the same diseases in them.

85. Therefore whereas his drift was no other in all this, as it seemeth but to perswade thee ( good Reader ) that *S. Augustine* was at daggers drawing with these 3. Popes, thou hast partly seene already by that which hath bene said concerning two of them' to wit *Zosimus*, & *Celestinus*, how much he hath sought to abuse thee therein, & the like will also evidently appeare concerning Pope *Bonifacius*, if thou consider with what affection, reuerend respect, and submission *S. Augustine* dedicated vnto him his 4. bookes against two Epistles of the *Pelagians* writing to him thus:

*August. contra. duas ep. Pelag. lib. 1. cap. 1.*

86. *Noueram te quidem fama celeberrima pradicante &c. I knew thee truly before, by the most famous report of thy renoume, and vnderstood by many most frequent, and true relations, how abundantly thou art replenished with Gods grace ( most blessed and venerable Pope Boniface )*

*S. Augustins dutifull respect vnto Pope Bonifacius.*



but after that my brother Alipius, had seene thee, and been received by thee with all benignity and sincerity &c. I had so much more notice of thy Holinesse, by how much more certeyne is our amity; for thou, who takest no gust, or delight in high things (though thou art in a higher degree then others) dost not disdayne to be a friend to the meane and inferiour sort. So he; and afterwards hauing signified that he had vndertaken to write against 2. epistles of the Pelagians, he concludeth: *Hæc ergo quæ duabus Epistolis &c.* These things therefore which I doe answer in this disputation to two Epistles of the Pelagians, I haue determyned to direct specially to thy Holynes., not as things needfull to be learned by you but to be examined, and amended if any thing do chance to dislyke you. Thus wrote S. Augustine to Pope Bonifacius: being so far from hauing any auersion or alienation from him, and much more from presumyng to cure any diseases in him (that is to say to correct any errors in his person or gouernment) that he shewed all dutifull loue and reuerend affection towards him, giuing notable testimony to his rare vertue, & sanctity, and not only acknowledging the dignity of his seat, but also submitting himselfe and his workes to his censure, and Iudgment, to be examined corrected, and amended by him as he should see cause, whereby it appeareth that S. Augustine liued in perfect vnion with Pope Bonifacius.

87. And in what tearmes he stood with Pope Celestinus (though we may gather it sufficiently by his owne letter (a) before mentioned concerning the Bishop of Fussula) yet it shall not be amisse to vnderstand it also by the testimony of Celestinus himselfe. It is therefore to be vnderstood that S. Augustine dying in the tyme of Pope Celestinus, and his workes (especially

(a) See before nu. 38. & seq.

ally those against the *Pelagians* ) being by their practise much impugned and defamed in France *S. Prosper* who had been a disciple ( as I haue sayd before ) of *S. Augustine*, and was then Bishop of *Aquitane*, went purposely to *Rome* togeather with *Hilarus* Bishop of *Arles*, to complayne thereof & to procure the letters of Pope *Celestinus* in iustification of him, and his workes : Whereupon *Celestinus* wrote a generall letter to all the Bishops of *France*, as well in defence of *S. Augustine*, as in condemnation of the *Pelagians*, and amongst other things sayth of *S. Augustine* thus: *Augustinum sancte recordationis virum pro vita sua & meritis in nostra semper communionem habuimus &c.* We haue alwayes held *Augustine*, of holy memory, in our communion for his life, and merits : neyther was he euer toucht with so much as any rumor of euill suspicion, whome we haue knowne to haue been so learned, that he was held by my predecessours for one of the chiefe, or best maisters. So he.

To. 1.  
Concil. ep.  
1. Celest.  
S. Prosper  
contra  
Cellator.  
cap. 41.  
Vincent.  
lirinens.  
cap. vlt.

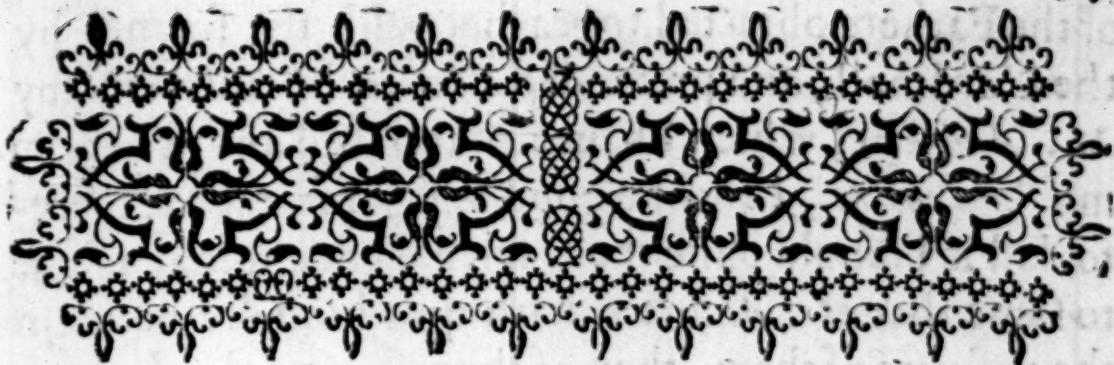
88. Whereby it is euident that *S. Augustine* euer liued in the vnion and obedience of the *Roman* Sea, for otherwyse Pope *Celestinus* would not haue giuen this testimony of him especially if he had byn so opposit to him, and his predecessours as *M. Andrewes* affirmeth, I meane if he had taken vpon him not only to correct, and reforme them, and to excommunicate euery one that should appeale to them out of *Africk*, but also to deny and impugne their supreme, and vniuersall authority which all Christendome acknowledged at that tyme, as I haue euidently shewed So that now I leaue it to thee, good Reader, to consider whether *M. Andrewes* hath not ( as it pleased him to say of *S. Peter* ) *caput morbidum*, & *verticem male sanum*, being so possest and opprest with the peccant, or rather pestilent hereticall



M. Andrews his  
Father, a  
Father of  
lyes.

ticall humour of lying, that it floweth out of his mouth in such abundance, as we see. And therefore whereas he pretendeth to descend of the race of *Physicians*, and to be one of those *Medicorum filij*, who make speciall profession to pry into the diseases of Popes, I may truly say that whosoever was his Grand father (were he *Physician*, or *Apothecary*) his father could be no other but the Father of lies, from whence he hath contracted this pestiferous, and diuelish disease, which therefore being hereditary is, as it may be feared, incurable: in which respect we may more truly say of his head, then he said of ours, *nec est sanum, nec ut videtur, sanabile.*

M. A N.



M<sup>r</sup>.

A N D R E W W E S

H I S A N S W E R S

T O T H R E E O T H E R

P L A C E S

*Alleadged by the Cardinall out of the Fathers, are  
examined and confuted: and diuers absurdities  
discovered therein.*

A N D

Finally he is proued to be a Wrangler in the  
highest degree.

C H A P . V .



I N the two last Chapters I haue exa-  
mined, and ( if I be not much decea-  
ued ) fully confuted M . Andrewes  
his answers to 7 . places of the Fa-  
thers, objected by the Cardinall in  
his *Apology*, and by me in my *Sup-  
plement* . And whereas there are 3 . other Authorities  
B b of



of the Fathers objected together with the former by the Cardinall, and pretended also to be answered by *M. Andrews*, which I haue not touched any where in my *Supplement*, I thinke good to say somewhat there-to, lest if I should passe them with silence, it may seeme to some that *M. Andrewes* hath quit himselfe better in the answere of them, then of the rest; and that he hath bene able, at the least, to say somewhat to the purpose in defence of his cause.

2. The First of the 3. places is alleadged by the Cardinall out of *Origen* thus: *Petro cum summa rerum de pascendis ouibus traderetur, & super ipsum &c.* When the chiefe or supreme charge of feeding Christs sheepe was giuen to Peter, and the Church founded vpon him, veluti super terram, as vpon the ground, the confession of no other vertue but only of Charitie was exacted of him. Thus far the Cardinall out of *Origen* to proue the primacy of Peter. Whereto *M. Andrewes* answereth thus. Ex *Origene summam rerum &c.* Out of *Origen* the Cardinall obiecteth that the Chiefe charge of feeding Christes sheepe, was giuen to Peter, but the same Chiefe or supreme Charge was also giuen to others, as *Origen* doth els where plainly affirme, and if any thing were giuen there peculiarly to Peter, the same was giuen him in respect of his peculiar fall; super ipsum veluti super terram &c. The Church was founded vpon him as vpon the ground; but it was also founded vpon others, together with him. Thus sayth *M. Andrewes*.

3. Wherein I wish two things to be noted. The one, that heere he flyeth to his common and stale shift, to wit, that the rest of the Apostles had as much preheminance in all this as *Peter*: and that if he had any thing peculiar it was in respect of his fall, all which

which I haue fully confuted to his shame in the first Chapter, where I haue declared how he abused *S. Augustine*, *S. Ambrose*, and *S. Cyril* concerning this point, and therefore I will not trouble my selfe and my Reader with the Repetition thereof. The other is, that he seeketh to fortify this idle conceipt of his by the interpretation of *Origen* himselfe, who he sayth teacheth expressely els where that others had the chiefe charge of feeding Christs flock as well as *Peter*, for the which he quoteth his first homily vpon the 16. of *Matthew*, where neuerthelesse *Origen* hath not one word touching the words, *Pasce oues meas*, but expoundeth there that which occurred in the 16. of *Matthew*, concerning *Peters* Confession of Christ, *Thou art Christ the Sonne of the liuing God*, and Christs answer to him, *Thou art Peter*, and vpon this rock I will build my Church &c. and I will giue thee the keyes of the Kingdome of heauen &c. wherein it is also to be obserued, that *Origen* in that Homily followeth altogeather an Allegoricall sence, and seeking to drawe from thence some Morall doctrine (as preachers vse to do) applyeth the same not only to all the Apostles, as well as to *Peter*, but also to all perfect Christians, teaching that whosoever doth by the reuelation of God, and light of grace confesse Christ, as *Peter* did, he shall haue the same beatitude which *Peter* had, and be a Rock as he was; and that as euery true Christian and iust man doth participate of Christ, and therefore may well be called *Christus*, *Iustitia* & *Sapientia*, so also he may be called *Petrus* & *Petra*, and to this purpose *Origen* addeth further that the Church is built vpon such, and that hell gates shall not preuaile against them, meaning such iust men and perfect Christians as are of

See cap. 2.  
nu. 3. 6. 23.  
& 26.

*Matth. 16.*



the number of the elect, expounding the gates of hell to signify all kind of finnes, as well as false doctrine.

4. In like manner he applieth the giuing of the *keyes*, as well to euery faythfull Christian, as eyther to *Peter*, or to the rest of the Apostles, saying; *Videamus quomodo dictum est Petro, & omni fideli qui Petrus est, Dabo tibi claues &c.* Let vs see how it is said to *Peter*, and euery faythfull man which is *Peter*, I will giue thee the *keyes* of the Kingdome of heauen. And then he proceedeth, shewing that Christ promiseth the *keyes* to euery faythfull man in reward of his confession, *ut ipse sibi aperiat portas Regni calorum &c.* That he may open for himselfe the gates of the Kingdome of heauen. Which gates also *Origen* expoundeth to be the vertues of *Chastitic*, and *perfect Righteousnes*, by the which the gates of heauen are opened ( *as it were with keyes* ) & sic ( *saith he* ) *in singulis quibusque virtutibus*, and so also in all other vertues; and to this purpose is *Origens* discourse in that homily.

5. Now then who seeth not heere, that he leaueth the *litterall* sense altogether in this, and lyke a preacher, followeth the *Allegoricall* and *Morall*, thereby to induce his audience to vertue, and withdraw them from vice and sinne? And will *M. Andrews* say, that therefore *Origens* opinion was, that *Peter* had nothing promised peculiarly to himselfe more then to euery perfect Christian? So shall euery iust man and womā (for *Origen* speaketh of all alyke) haue as much Ecclesiasticall power and Iurisdiction as *Peter* had; for I am sure *M. Andrews* will not deny, but that when Christ promised the *keyes* to *Peter*, he promised to giue him Ecclesiasticall Iurisdiction and power, howsoeuer the same is to be vnderstood, I meane whether as promised

By M. Andrews bad  
glosse euery  
good  
man and  
woman  
shall haue  
as much  
authority  
as S. Peter.

sed to himfelfe alone for the whole Church ( as we vnderstand it ) or as promised also to the Apostles equally with him ( as *M. Andrewes*, and his fellowes would haue it ) and therefore, I say, that taking this interpretatiō of *Origen* for the *literall* sense, euery faithfull man or woman that is of the elect hath as much power to bynd, loose, excommunicate, and exercise any other Ecclesiasticall Iurisdiction, as *Peter*, and the rest of the Apostles had: yea to be not only Pastors of *Christs flock*, but also chiefe Pastours and to haue *summā rerum de pascendis ouibus*, the chiefe charge of feeding *Christs sheepe*.

6. For whereas *Origen* sayth so of *S. Peter*, in the place now in question; *M. Andrewes* will haue the same to be vnderstood also according to this Interpretation of *Origen*, which as you haue heard, includeth not only all the Apostles, but also euery other perfect Christian ( yf he be of the elect ) and excludeth all those that are not such: so as amongst other consequents that follow thereof, one may be, that it is vncertayne whether *M. Andrewes* himfelfe be a *Pastour*, or no; for though he hold himfelfe for a perfect Christian ( which neuertheles I hold to be very doubtfull, or rather assure my selfe of the contrary ) yet it is very vncertayne whether he be one of the elect, and if he be not of that number, then according to this interpretation ( if it be *literall* ) he hath no pastorall Cōmissiō. Besides, it would follow that euery Priest should haue as much authority as his Bishop, & euery Bishop as much as his Metropolitan, yea and euery predestinate man, or woman ( that is a perfect Christian ) should haue as much as any of them, or as they all: seeing that all they can haue no more then *summā rerum de pascendis ouibus*,

A great doubt whether *M. Andrewes* be a Pastor or not, if he vnderstand *Origen* aright.



M. Andrews by his interpretation of Origen ouerthroweth all subordination in the Church.

the chiefe charge and care of feeding Christs flock: which *Origen* saith was giuen to *Peter*. Loe then what good doctrine *M. Andrews* teacheth heere, by this Interpretation of *Origen* ( if he will haue it to be litterall ) ouerthrowing therby all subordination in the Church, and cōfounding the Ecclesiastical with the secular, the Laytie with the Clergy & the head with the members, I meane the spirituall Pastours or sheapheardes of *Christs* flock, with their sheepe or subiects, which truly he would not do if he were not as silly and single witted as a sheepe, or at least, if he were not more malicious then a sheepe of *Christs* flock ought to be.

Chap. x. vbi  
supra.

Other  
plaine  
places of  
Origen to  
proue S.  
Peters  
primacy.

Origen in  
diuers. E-  
uangel.  
hom. 2.

7. Therefore to conclude this point, seeing that this Interpretation of *Origen* out of *Origen* serueth him to no better purpose then the other did before out of *S. Augustine*, *S. Ambrose*, and *S. Cyril* ( which only serued to bewray his malice and folly, as I haue shewed amply in the first Chapter. ) It is cleare that *Origens* testimony alleadged by the Cardinall ( concerning the chiefe Charge of feeding Christs sheepe giuen to *Peter* ) remayneth cleare, and sound for the Catholiks to be taken in the litterall sense as the Cardinall alleadged it, especially seeing it is most conforme to *Origens* doctrine in other places, as in his homilyes vpon diuers *Euangelists*, where he calleth *S. Peter* *Summum Apostolorum verticem*, the chiefe or supreme head of the Apostles; and therefore discoursing also afterwards in the same place of the particuler priuiledges of grace giuen by our Sauour to *S. Iohn* the Apostle, he preferreth neuertheles *S. Peter* before him in dignity saying, *Nemo nos existimet Petro Ioannem preferre &c.* Let no man thinke that I preferre *Iohn* before *Peter*. Who

would

would so do? for, which of the Apostles was hygher (in dignity) then he, *qui est & dicitur Vertex eorum*? Who is called, and is their head. So he. And I am sure M. Andrews cannot imagine that Origen deduced the supreme dignity of Peter from any other ground or reason, but because he had, *summam rerum de pascendis ouibus*, the chiefe charge of feeding Christs sheepe, and was the foundation of the Church, as Origen acknowledgeth in the place alleadged by the Cardinall, and diuers others: and this shall suffice for him.

8. The second place which I am to debate with *Card. M. Andrewes* is taken by the Cardinall out of S. Hylary *Apol. cap. 8. pag. 125. S. Hyl. in 16. cap. Mattb.* in these words; *O in nuncupatione noui nominis felix Ecclesia fundamentum &c. O happie foundation of the Church in the nuncupation of a new name & a rock worthie of the building thereof, that is to say of the Church. which (Rock) should dissolue or break the lawes of hell &c.* Thus far the Cardinall out of S. Hilary, to proue that Peter was the foundation, and consequently the head of the Church. *A place of S. Hilary for S. Peters authority defended.* Whereto M. Andrewes answereth thus. *Ex Hylario, felix Ecclesia fundamentum Petrum*, out of Hilary the Cardinall obiected that Peter was the happie foundation of the Church, *Sed inter alia pariter fundamenta*, but amongst and togeather with other foundations. So he. Meaning that because all the Apostles are called in the Scriptures *foundations of the Church*, therefore S. Peter was no otherwise the foundation therof then they. Wherto I neede not to say any thing heere, because I haue largely treated the same point in the third Chapter, shewing how the Apostles were called foundations of the Church, without derogation eyther to Christ, who is the first, and chiefe foundation, *See chap. 3. nu. 13. 24. 25. & 26.* or to Peter who is the second immediatly grounded

vpon



upon Christ, and therefore I remit my Reader there-  
to.

M. An-  
drewes his  
shifting  
glosse.

S. Peters  
fayth not  
separated  
from his  
person in  
the sense  
and mea-  
ning of S.  
Hilary.

9. And now to go forward with M. Andrewes his answer, he addeth the rest of S. Hilaries words thus: *Dignam adificatione Christi Petram*, a Rock wor-  
thie of the building of Christ; which wordes of Hilary he glosseth thus; *sed fidei ratione &c.* but by reason  
or meanes of fayth (sayth Hilary himselfe) and not of  
his person, that Peter may depend on the fayth, and not the  
fayth upon Peter. Thus sayth M. Andrews, seeking by the  
help of a lying glosse of his owne to make his Reader  
believe, that S. Hilary doth so admit S. Peters fayth  
to be the foundation of the Church, that he excludeth  
his person; *fidei ratione ait ipse Hilarius, non persona*,  
sayth M. Andrewes, Peter was a Rock by the meanes  
of his faith, saith Hilary himselfe, and not of his person.  
So indeed saith M. Andrewes, but so sayth not S. Hilary.  
And therefore M. Andrewes thought best to quote no  
place of S. Hilary neither in the text nor in the margent;  
and sure I am that in the place which the Cardinall  
alleadgeth, S. Hilary speaketh expressely of S. Peters  
person, and not of his faith, except M. Andrewes can  
shew vs how faith was called by a new name, & so made  
the foundation of the Church, as we can shew him,  
how Symon was called Peter, that is to say a Rock, to  
signify by that new name that he should be *felix Eccle-*  
*sie fundamentū* (as S. Hilary sayth) the happie foundation  
of the Church, & receiue the keyes of heauen. In which  
respect S. Hilary addeth also in the same place, *O Bea-*  
*tus cali ianitor!* O blessed porter of heauen! Neuer-  
thelesse I would not haue M. Andrews to think that in  
affirming with S. Hilary that Peter was the foundation  
of the Church, I doe exclude his faith from his person,  
as

as though *S. Hilary* should say or any Catholike man meane, that the Church was built vpon *Peters person* and not vpon his *faith*; but I do attribute the same so to his person, that I acknowledge therein the presence, concurrence, and merit of his *faith*, by the which he deserued to be made the foundation of the Church, and the porter of heauen, as *S. Hilary* calleth him.

10. And therefore albeit *S. Hilary* in another place calleth the *Rock of Confession*, the foundation of the Church, & sayth also that *faith* receiued the *keyes of the heauenly Kingdome* (which by all likelyhood is the place that *M. Andrews* meaneth, though he doth not quote it) yet in the same place he addeth concerning *S. Peters person*, that *supereminentem beatæ fidei suæ confessione gloriam promeruit*, he deserued a supereminent glorie by the confession of his blessed *faith*: and a litle after, *hinc regni calorum habet clauēs &c.* hereby, or in respect hereof (that is to say of his *faith*, or confession of *Christ*) he hath the *keyes of the Kingdome of heauen*, and his earthly iudgments are heauenly. Thus sayth *S. Hilary*, shewing evidently in what sense he sayth, that *faith* & the confession of *Christ* was the foundation of the Church, and that it receiued the *keyes*, to wit, because by the Merit thereof *S. Peter* deserued to haue the supereminent dignity or glorie to be the foundation of the Church, and to haue the *keyes*; which he also signifyeth more plainly before in the same Tract, saying of *Peters person*, *post Sacramenti confessionē beatus Simon ædificationi Ecclesiæ subiācēs, & clauēs regni celestis accipiens &c.* Blessed *Simon* after the confession of the mystery, lying vnder the building of the Church (that is to say, being made the foundation of the church) & receiuing y<sup>e</sup> *keyes*

*S. Hilary  
li. 6. de  
Trinitate*

*Ibidem.*



keyes of the heauenly Kingdome &c. So he. Where you see he ascribeth *S. Peters* being the foundation of the Church, as also his hauing of the *keyes*, to his person, though to shew the reason & cause thereof, he addeth *post confessionē Sacramenti*, after the confession of the mystery.

One of  
M. An-  
drews his  
petty  
fraude.

11. So that *S. Hilary* saying in one place, that *Peter* was the foundation of the Church, and in another affirming the same of his *faith*, or Confession, doth not in either of both vnderstand his *person* without his *faith*, or yet his *faith* without his *person* (I meane abstracting his *faith* from his *person*) but considereth both ioyntly, that is to say, his *person* by the merit of his *faith*. And therefore whereas *M. Andrewes* affirmeth, as you haue heard, that *S. Hilary* himselfe sayth, that *Peter* was the foundation of the Church *fidei ratione, non persona*, by the meanes of his *faith*, and not of his *person*, he may put vp *non persona* in his pocket, for *S. Hilary* hath no such word, neither that meaning, which *M. Andrewes* would haue his Reader to gather thereof, that is to say, to exclude *S. Peters person* from the foundation of the Church. So as this may passe for a petty fraud, and a pretty cosening trick amongst many other of more importance, whereof you haue seene diuers already, and shall see more hereafter.

Card. cap.  
8. p. 125.

Maxim.  
ho. 3. de  
Apost. Pe-  
tro &  
Paulo.

12. There resteth now to be examined only one of the 3. places before mentioned, which is alleadged by the Cardinall out of *S. Maximus* thus: *Quanti igitur meriti apud Deum suum Petrus &c.* Of how great merit do you thinke that *Peter* was with his God, that after the rowing of a litle boat, the gouernment of the whole Church was giuen him. Thus far the Cardinall out of *S. Maximus*. To this *M. Andrews* saith: *E Maximo (si tamen Maxi-*

*mus*

*mus is Taurinensis &c.* The Cardinall obiecteth out of *Andr. vbi*  
*Maximus* ( if neuerthelesse this was *Maximus* of *Turin* <sup>supra pag.</sup>  
 and not some other later then he, if also in the tyme <sup>219. 6. E.</sup> *Maximo*  
 of *Maximus* Sermons were purposely made of the *Apo-*  
*stles*, as no doubt there were in the age after ) *Petro to-*  
*tius Ecclesie gubernacula tradita &c.* the gouernment of  
 the whole Church was giuen to *Peter*. But did euer  
 any man thinke that the gouernment of any particuler  
 Church was giuen him, except you who gaue him the  
 gouernment of the *Roman* Church ( as though the same  
 were not part of the whole ) after you haue giuen him  
 the gouernment of the whole ? So he : very mystical-  
 ly as he is wont, yet seeming to graunt ( for ought I see )  
 that *Peter* had the gouernment of the whole Church,  
 which is the same <sup>that</sup> the Cardinall teacheth, and see-  
 keth to proue by this place.

13. But perhaps he will fly heere to his old shift,  
 to wit, that though *Peter* had the gouernment of the  
 whole Church, yet he had it no otherwise then the  
 rest of the Apostles had. Concerning which point, I  
 haue treated so amply before, that it were needles to  
 repeat it heere, especially seeing that he seeketh no such  
 euasion in this place, but seemeth to graunt as much  
 as we demand; and only carpeth at vs for giuing to  
*Peter* the gouernment of the *particuler Church of Rome*, <sup>M. An-</sup>  
 after we haue giuen him the gouernment of the whole. For <sup>drew his</sup>  
 so he saith; which truly is a fine conceipt, and right <sup>phanta-</sup>  
 worthy of *M. Andrews* enigmaticall and phantasti- <sup>sticall con-</sup>  
 call braine, who loueth to walk in mysts, and cloudes,  
 to the end it may be vncertayne what he affirmeth, or  
 what he denyeth: as for example, he graunteth heere  
 or at least seemeth to graunt the doctrine of *S. Maxi-*  
*mus*, which is, that *Christ* gaue the gouernment of the  
 whole



whole Church to *S. Peter*; and yet presently after he seemeth to call the same in question againe, affirming, that we haue giuen him the gouernment as well of the whole Church of God, as of the particuler Church of *Rome*, saying: *Romane vestra traditis &c. postquam ei totius gubernacula tradidistis*: You giue him the gouernment of the particuler Church of *Rome*, after you haue giuen him the gouernement of the whole.

14. So that he suposeth here, that not *Christ*, but we haue giuen him both the one and the other, to wit the *particuler*, after the *generall*: whereby he seemeth also to affirme that *S. Peter* was not Bishop of *Rome* otherwise then in our conceit, and by our gift, adding withall a strange parenthesis (*quasi ea totius pars non esset*) as though the same particuler Church of *Rome* were not a part of the whole; as who would say that *S. Peter* could not be gouernor both of the whole Church and of a particuler Church; wherein he argueth as wisely as if he should say, that a Bishop of *Ely* could not be Gouernor of the particuler Church of *Ely*, and of the whole *Diocesse*, or that a Bishop of *Canterbury* could not be Gouernour of that Bishoprick and Prymate of *England*, or that a generall of an Army could not gouerne a particuler Company, and be Generall of the whole Army.

M. Andrews  
dull head  
more to  
be con-  
founded by  
blowes  
then per-  
suaded by  
argumētts.

15. But will *M. Andrewes*, trow you, be so absurd to say in good earnest that *S. Peter* was not gouernor of a particuler Church, or that we only (meaning the *Catholikes* of this age) haue made him so? Truly if he affirme this, and will stand to it, he is not to be confuted by arguments, but confounded by blowes, as a mad man that had need to be beaten into his witts, hauing (as *Aristotle* sayth of some) as much  
need

need of punishment, as he should haue of sense, that *Arist.*  
 should deny the snow to be white, for I thinke there was *Topic. li. 12*  
 neuer any thing more clearly testified by all the Fa- *cap. 9.*  
 thers of the Church, Councells, Historiographers  
 Ecclesiasticall and prophane, vndoubted monuments  
 of Antiquity, and all manner of Testimony then that  
*S. Peter* was Bishop of *Rome*, especially seeing that the  
 continuall succession of Bishops in the *Roman* Sea from  
 him, euen to the present Pope *Paulus Quintus*, doth de-  
 monstrate, and as I may say proclayme the euidence  
 thereof. And therefore I must needes imagine that *M.*  
*Andrews* hath some other meaning then his wordes im-  
 port; but whatsoeuer it is, he sheweth by his obscure,  
 doubtfull and impertinent manner of wryting, that *See cap. 4*  
 he hath *caput morbidum*, and *verticem male sanum*, *nu. 23.*  
 as you heard him say of *S. Peter* in the last Chapter.

16. And this might suffice for answer to his glose  
 vpon the place of *S. Maximus*, but that I cannot omit  
 to say something to the two doubts he maketh, to wit, *S. Maximus*  
 whether this *Maximus* was he that was Bishop of *Turin*, of *Turyn*  
 & whether there were Sermons made purposely of the homilies  
 Apostles in his tyme; both which doubts the ancient or Sermons  
*Gennadi* (who wrote in the same age) may wel resolve, of Saints.  
 seeing that in his booke *de viris illustribus*, he writeth *Genadius*  
 that *Maximus* Bishop of *Turin* wrote certayne Tracts in *Catal.*  
 prayse of the Apostles (which are these verie Homilies *Illustrina*  
 whence this testimony is taken) & hauing mentioned *viror.*  
 diuers other Tracts and Homilies vpon the Natiuitie of  
*S. Iohn Baptist*, *S. Eusebius* of *Versels*, and *S. Cyprian*,  
 also of the passion of *Christ*, and the fast of *Lent*, of  
 the Crosse, Sepulcher, and Resurrection of our Lord  
 (which are also to be seene in his works vnder the tytle  
 of homilies, he concludeth: *Scripsit etiam homilias multas*



&c. He (to wit *Maximus*) wrote also many *Homilies* of the *Nativity* of the *Theophany* (which we call the *Epiphany*) of *Easter*, and of *Pentecost* &c. besides diuers others which I haue read, and do not remember. So he.

17. Wherein it is to be noted for the resolution of M. Andrews his doubts, that S. *Maximus* who was Bishop of *Turin*, wrote homilies in prayse, not only of the *Apostles*, but also of diuers other *Saints*, and vpon diuers feasts; which M. Andrews may belieue because it is testified by one that might know it well, for that he wrote about the yeare of our Lord 490. which was the same age wherein S. *Maximus* liued, who died (as *Gennadius* also witnesseth) in the yeare 420. about ten yeares before the decease of S. *Augustin*, which I note by the way to put M. Andrews in mynd of a notable scape & ouersight (not to call it a flat ly) in his former answer to a place of S. *Augustine* (whereof I treated in the last Chapter) where you may remember he affirmed very confidently, that, *tempore Augustini non fiebant Sermones de tempore*: In S. *Augustins* tyme there were no sermons made *de Tempore*. So that you see he is found to be *minus habens*, and taken tardy in euery thing, and not able to giue any reasonable satisfaction, or answer to any one place of ten alleadged by the Cardinall in one Chapter.

*Gennadius*  
*vbi supra.*

See before  
chap. 4.  
nu. 11.

M. Andrews  
hath not  
giuen any  
probable  
answere  
to any  
one of ten  
places ob-  
iected by  
the Car-  
dinall.

*Andr. vbi*  
*supra pag.*  
217. §. In-  
*spiciamus.*

18. And yet forsooth in the preamble to his answer of those places, he maketh so light of them as though he could blow them away all with a blast; for thus he saith: *Vnum hoc peccant omnia &c. they haue all this one fault, that they bring nothing which may not straight be graunted, except perhaps some litle word, about the which I do not meane λογμαζειν, to contend in words. So he. But*  
if

if this be true, how chanceth it that the poore man hath bene so puzzled in the answere of these places that he hath bene faine so to trifle, wrangle, cogg, and lye, as you haue heard? Hath some litle word, throw you, that hath occurred now and then, and could not be graunted, driuen him to so hard an exigent? But let vs hear what he saith may be graunted, and what denied in those places: *Nam nec primatum* (saith he) *negamus Petri &c.* For we do not deny the Primacy of Peter, nor the names which do signify it, but we demand the thing or matter it selfe now in question, that is to say, his earthly Monarchy. Thus saith he, seeming out of his bountifull liberality, to graunt that which he seeketh to overthrow, as much as in him lyeth, yea denying that in effect which he graunteth in words, and reducing all his dispute to a playne *λογομαχία*, that is to say, a word-warre, or a contention about words, which neuer-theles he professeth to auoyd.

M. Andrews his  
*λογομαχία*.

19. You see he graunteth the primacy of Peter, yet when it is vrged against him out of the Fathers in the places aboue mentioned, he laboureth to overthrow the ground from whence they deduce it. For whereas they teach, that Peter had the primacy because he was the foundation of the Church, and had a speciall Commission giuen him to feede Christs sheepe, he goeth about to proue that Peter was no more the foundation of the Church, then the rest of the Apostles, nor otherwise Pastor thereof then they: whereupon it must needs follow, that he was not their primate, nor had any more gouernement ouer the Church then they. Wherein then consisteth his primacy which the Fathers teach, and deduce from the power giuen him by the keyes, and by his Pastorall commission, which doe import au-  
thority,



thority, power, Iurisdiction, and gouernment?

M. Andrewes  
troubled  
greatly  
with little  
wordes.

20. Therefore M. Andrews denying S. Peters preeminēce in authority and gouernment, denyeth the *primacy*, that the Fathers teach, and reduceth it only to a *bare name*, without effect, and so doth nothing els indeed but *λογωμαχείν*; yea and if we well consider what he saith we shall find that he graunteth not so much as the very word or *name* of primacy, or at least if he do he cōtradicteth himselfe; for what are, trow you, those *vocula* which he excepteth frō his graunt, when he sayth, that there is nothing in these places of the Fathers, which may not presently be graunted, *nisi voculam fortē habent &c.* except some little word perhaps? What little word I say is that which cannot be graunted? Is it not *Primatus*, *Caput*, and some such other words as signifie *Primacy*? Yes truely; for no other *vocula*, or *voces* in those places of the Fathers do so much molest him. Neuertheles he hath no sooner excepted them from his grant, but he granteth thē presētly, saying: *Non negamus Primatum Petri &c.* Wee doe not deny the primacy of Peter, nor those names which signify Primacy, which is a strange kinde of *λογωμαχία*, for he wrangleth with himselfe, contradicting himselfe notably within the space of two lynes, first signifying that those wordes and names are not to be graunted, and presently after granting them, as no way preiudiciall to his doctrine.

21. And to the end wee may vnderstand that he granteth vs nothing but words and names, he distinguisheth the same from the thing it selfe which he meaneth to deny, and yet so handleth the matter that he doth still *λογωμαχείν*, reducing also his denyall to a meer quarrell of words deuised by himselfe, and neyther vsed nor meant by vs, eyther in wordes or sense:  
for

for he calleth *rem ipsam*, the thing it selfe ( which is signified by our *primacy* ) *terrestrem monarchiam*, an earthly Monarchy: and in another place he also tearmeth it (d) *temporalem Primatum*, a temporall Primacie; and this forsooth is that which he denyeth heere, and so denyeth no part of our doctrine, but a foolish cōcept of his owne; for although we hold and teach that the gouernment of the Church is a *Monarchie*, and that the power thereof doth extend it selfe to temporall thinges ( in such sort and for such reasons as I haue touched in the first (e) chapter of this Adioynder, and handled at large in my (f) Supplemēt ) yet it neyther is nor can be called temporall or earthly, otherwise then as *S. Hilary* calleth *S. Peters* iudiciall sentences *terrena iudicia*, when he sayth, *terrena eius iudicia sunt caelestia*, his earthly Iudgements ( that is to say, his sentences giuen on earth ) are heauenly.

22. And so I say, that albeit the gouernment of the Church may in this sense be called *earthly*, to wit, because it is exercised vpon earth, yet it is not earthly or temporall, but spirituall and heauenly, both because it is a spirituall and heauenly power, and also because it is guided and directed from heauen by the spirit of God. And therefore whereas *M. Andrews* doth call or rather nickname the Popes Supremacy, a *Temporall Primacy*, and his *Monarchy* an *earthly Monarchy*, because he punisheth his spirituall subiects in their temporall goodes, or states, he may by the same reason say, that *S. Peter* and *S. Pauls* power was not spirituall, but corporall and temporall, because the one of them punished *Ananias & Sapphira* with corporall death, and the other strook *Elimas* the Magician blind, deliuered the incestuous *Corinthian* to *Sathan in interitum carnis*, to

*M. Andrews* fighteth in the aire and peruerteth the state of the Question.  
(d) See cap. 1. nu. 20.  
(e) nu. 20.  
(f) See Supplem. chap. 1. nu. 61.  
& seq. vsq; ad 69.

*S. Hilary* l. 6. de Trinit.

*Act. 5.*  
*Ibid. ca. 12.*  
*1. Cor. 5.*



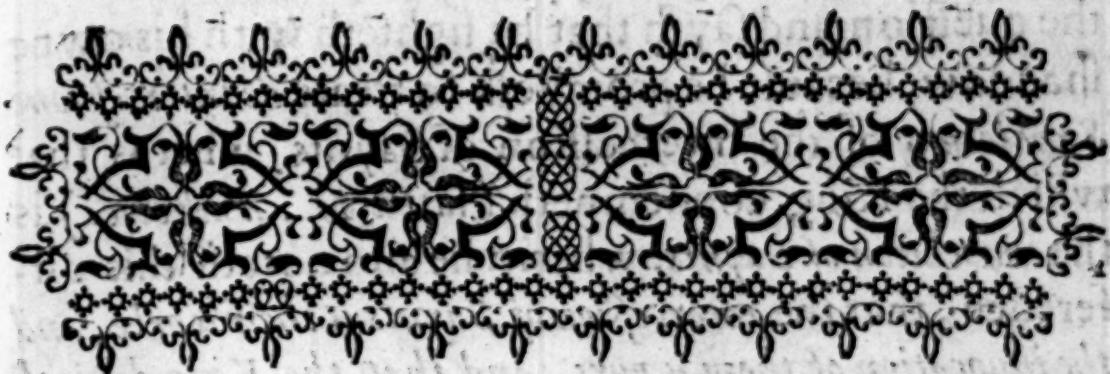
the destruction of the flesh, and finally extended his power to secular and political matters, commanding the *Corinthians* to appoint temporall Iudges amongst themselves rather then to haue recourse to the tribunalls and Iudgements of Infidells: yea M. Andrews must acknowledge himselfe to be but a *meere* Pastour & temporall, yea a pecuniary Pastour, because in his spirituall Courtes he vseth *pecuniary mulcts*, and other temporall punishments, as I haue shewed before, in the first (g) Chapter. By all this it appeareth that M. Andrews denying not the spirituall, but (as he tearmeth it) the *earthly Monarchy*, and *temporall primacy of Peter*, denyeth nothing els but his owne vayne and idle manner of speach, expressing only a foolish fancie of his, and a very *Chymera* that hath no being in *rerum natura*, and so he doth still *λογωμαχεῖν*, and is therefore truely *λογομάχος*, that is to say a *wrangler*, in the highest degree.

M. Andrews a pecuniary Pastour & a wrangler in the highest degree.

(g) See before chap. 2. iii. 21.

23. And to the end this may yet appeare more manifestly, I will examine his answers & obiections touching another point in controuersy betwixt him, and vs, whereby we shall also see how notably he wrangleth, cauileth, iuggleth, and tryflet; and because the matter, and his manner of answering will requyre some long discourse, I will make it the subiect of the three next Chapters.

A FVR.



A  
F V R T H E R  
M A N I F E S T A T I O N  
O F  
M A I S T E R A N D R E W S

H I S

*Tryfling, wrangling, and fraudulent humour, by his An-  
swers to other places of the Fathers, concerning  
Prayer to Saints, which he deuydeth into  
three rankes, whereof the two first are  
examined in this Chapter.*

C H A P. VI.



**V** H E R E A S the Cardinall vnder-  
taketh in his Apology to treat of *Card.*  
*Apol. capi*  
*1. pag. 12.*  
prayer to Saynts ( because the Apo-  
logy for the Oath condemneth the  
vse, and practise of it in the Catho-  
like Church ) *M. An-*  
*drews his*  
*meer trif-*  
*ling cauill.*  
exception to the Cardinall for changing the state of  
the



Andr. cap.  
2. p. 35. §.  
Porro.

the question, and sayth that he fighteth with his owne shadow, because he promiseth to treat *de intercessione Sanctorum* of the intercession of Saynts, whereas that which the King condemneth (saith M. Andrews) is the *inuocation of Saynts*: wherein he also noteth this difference, that the *intercession of Saynts is their worke*, and the *inuocation of them is ours*, and that the King denieth not that which the Cardinall proueth, to wit, that the Saynts do pray for vs, but that they are to be *inuocated*, or *prayed vnto*, which (saith M. Andrews) the Cardinall proueth not.

Andr. pa.  
37. §. Verū.

Rom. 10.

An igno-  
rant colle-  
ction.

2. And he pleaseth himselfe so much with this deuise, that he doth often inculcate the same, vrging the Cardinall to proue that Saynts may be *inuocated*, yea producing a text of Scripture, to proue that none can be *inuocated* but God; for *terret nos Apostolus*, saith he, *utcumque vos hominem habetis pro leui &c.* The Apostle doth terrify vs (how light soeuer you make of the man) when he asketh this question, *quomodo inuocabunt eum, in quem non crediderunt?* how shall they *inuocate* him in whome they belieue not? for you perhaps haue found a way how a man may *inuocate* those in  
» whome you your selues say you do not belieue, where-  
» as he (to wit the Apostle) seemed then to haue found  
» no way. Thus saith M. Andrews: wherein it is to be noted, that one speciall reason why he rejecteth our doctrine concerning prayer to Saynts, is, for that we do *inuocate* them; because in his conceipt, *Inuocation* is so proper to God alone, that none can be *inuocated* but he; and if he do not conceiue so, why doth he insist so much vpon the word *inuocate*, yea, and seeke to terrify vs with his *terret nos Apostolus*, charging vs to *make light of him*, because we *inuocate* them in whome

we

we believe not, that is to say, those whome we do not hold for God.

3. But a man may wonder how this great Doctor could so grossely erre in a matter so euident as this, seeing that the words of the Apostle immediatly going before, do manifestly shew, that he speaketh there of an *inuocation* due to God alone, as to our chiefe Lord; which kind of *inuocation* is not communicable to creatures; and therefore the Apostle hauing sayd, that God is *Dominus omnium &c.* the Lord of all, and rich, or bountifull, towards all that *inuocate* him, he confirmeth it with the saying of the Prophet, *omnis qui inuocauerit nomen Domini saluus erit*, euery one that shall inuocate the name of our Lord shalbe saued, and then he addeth, *Quomodo inuocabunt eum in quem non crediderunt?* How shall they inuocate him, in whome they haue not believed? as who would say, how can they inuocate him, of whome the Prophet speaketh, *him that is Dominus omnium*, the Lord of all, except they believe in him, that is to say, except they believe him to be their Lord, and Creatour. Whereby he doth not signify that none but God can be inuocated in any sort, but that we cannot inuocate God, as our Lord, and our God, except we believe him so to be.

Rom. 10

Joel. 2

The true meaning of S. Paul about the inuocation of him in whome we believe.

4. And this doth not contradict the *Inuocation* of Saynts in another respect, to wit (not as Gods,) but as the seruants of God, whome he glorifyeth, and honoreth, and by whose intercession, and mediation he bestoweth graces, and fauours vpon men: in which sense it may also be truly said, that we cannot *inuocate* them, or craue the helpe of their prayers, except we do in some sort believe in them (I meane) so far forth as we *inuocate* them, that is to, say except we believe



them to be Gods seruants, and that we also haue confidence in them, as in those, who by Gods goodnes may helpe vs. So as a faith, and beliefe in Saynts, is also necessary for the *inuocation* of them, though it is not the faith that we haue in God, as in our chiefe Lord, and Creatour; and that we may haue faith in Saynts, M. Andrews may learne in the *Apostle* himselfe, who commendeth the charity, and faith which *Philemon* had in *Domino Iesu*, & in *omnes Sanctos*, in our Lord *Iesus*, and in all Saynts; vpon which words *S. Hierome* in his Commentary vpon that Epistle discourseth amply, prouing that we may be sayd to haue fayth in Saynts.

Ep. ad  
Philem.

S. Hieron.  
To. 6. in  
ep. ad Phi-  
lem.

5. Therefore M. Andrews is to vnderstand for the full answer of his obiection, that as there is an honour, and glory which is due to God only (as the *1. Tim. 1.* Apostle witnesseth, saying, *soli Deo honor, & gloria*, honour, and glory be to God alone) and another due to creatures (whereof the same Apostle also sayth, *gloria, honor, & pax omni operanti bonum*; glory, honour, and peace be to euery one that doth good) so also there are two sorts of *inuocation*, the one vsed to God alone (whereof the Apostle speaketh in the text alledged by M. Andrews) and the other vsed not only to Angels, and Saynts, but also to men, as we read in the holy Scriptures, where *Iacob* blessing the children of *Ioseph* saith, *inuocetur nomen meum super pueros hos, & nomina Patrum meorum*: let my name, and the names of my Fathers *Abraham*, and *Isaac* be inuocated vpon those children. Vpon which words *S. Augustine* noteth expressly that not only *exaudition*, but also *inuocation* is sometymes applyed to men, and not to God alone; besides that, I will make it euident heereafter, that

Gen. 48.

ἐπικληθήσονται ἐπ' αὐτοῖς τὰ ὀνόματά μου.

S. Aug. li.  
locution. in  
Gen. 48.  
200.

the

the ancient fathers do vse *inuocation*, for prayer to Saynts.

6. But if *M. Andrewes* will not belieue *S. Augustine*, and the other ancient fathers, nor yet the Holy Scripture, let him belieue himselfe, who afterwards teacheth clearely inough, that the word *inuocation* may be applyed to creatures, for he saith, that *poscere à Sanctis auxilium, propriè inuocare est*, to craue helpe of Saynts, is properly to *inuocate* them, so that according to this interpretation of his, we do properly *inuocate* all those of whome we craue help, and succour, which we lawfully craue, not only of God, but also of those, who by the ordinance of God, may, and do lawfully succour, and helpe vs, as Angels, Saynts, and men do; whereupon it followeth that we may lawfully demaund their helpe, and consequently *inuocate* them according to *M. Andrews* his owne interpretation, whereby it appeareth that he hath not only very idly laboured to fright vs with his terrible text taken out of the Apostle, but also fondly contradicted himselfe.

*Andr. p. 45. §. Locum autem.*

*M. Andrews* contradicted himselfe.

7. No lesse vayne, and idle is the exceptiō which he taketh against the Cardinall, for vndertaking to proue the *intercession* of Saynts, instead of the *inuocation* of Saynts: for how can *M. Andrewes* be ignorant that the Cardinall meaneth to proue the Catholike doctrine concerning prayer to Saynts, or the *inuocation* of Saints, albeit he tearme it the *intercession* of Saints? For whereas there are in this question two poynts specially controuersed, the one, whether we may pray to Saynts, and the other, whether they doe pray for vs, (which two haue a connexion, and dependance one of another) it sufficeth that the Cardinall named one of

Cardinall Bellarmine vnder the name of Intercession of Saints comprizeth as well our prayers to them as their prayers for vs.



of them, meaning vnder the tytle thereof to proue the Catholyke doctrine concerning them both, as indeed he doth by the places of the Fathers which he alledgeth; prouing by some of them that the Saynts pray for vs, succour, and helpe vs, and by others that we may pray to them, yea and that we doe receiue helpe, and succour by them; wherby the Cardinall doth sufficiently discharge his promise, yea and proueth that which M. Andrewes exacteth of him, to wit, the *inuocation of Saynts*, so that M. Andrewes sheweth himselfe still to be *λογολάχος*, a notable wrangler, contending about woords, when neuertheles he vnderstandeth cleerly the Cardinalls sense, and meaning therein.

8. And now to shew that the Cardinal euidently proueth the *inuocation of Saynts*, I will examin M. Andrewes his answeres to the places alledged by the Cardinall out of the Fathers, wherby also his cauilling, wrangling & fraudulēt humour shall euidently appeare. He deuiddeth the Fathers (which the Cardinall produceth) into 3. rankes. The first (sayth he) is of those, *qui verè Patres, sed non verè citantur*, are truly Fathers, but not truly cyted. The second, of those, *qui verè citantur, sed fidei suspecta*, which are truly cyted, but of no sound credit.

Andr. pa.  
39. 6. Pa-  
trium,

M. An-  
drewes his  
triple di-  
uision not  
worth  
three  
chipps.

S. Basil. ho.  
in 40.  
Martyres,

And the third, of those, *qui & veri, & verè citantur, sed nihil ad rem*, which are both true Fathers, and truly cyted, but nothyng to the purpose. Thus sayth M. Andrewes. In the first ranke he placeth S. Basil, out of whose Oration vpon the Fourty Martyrs the Cardinall alledgeth these words: *Qui aliqua premitur angustia &c. whosoever is pressed (or vexed) with any grieve, let him haue recourse to these, and he that is ioyfull, or merry, let him pray to these: the one, that he may be deliuered from his grieve, and the other, that he may be conserued in his mirth.*

*Absurdities, Falsities, Lyes &c. Chap. VI. 217*  
mirth. Thus far the Cardinall alledgeth S. Basil in that place.

9. Whereto M. Andrews giueth two answers. M. Andrews In the first he saith, *that it is one thing to declare what is done, and another to determine what ought to be done.* In the other he taketh exception to the translation of the place out of the Greeke, which later point I thinke good to examine first, because the other will be afterwards the more easily discussed. Now then M. Andrews would make the world belieue, that the Cardinall had vsed great fraud, and corruption in cyting S. Basils words, and that he hath falsified the Greeke text; whereas he knoweth well that the Cardinall alledgeth truly the Latin translation, which also though it do not render the Greeke, word for word, yet giueth the true sense, and meaning thereof. The corruption which M. Andrews imputeth to the Cardinall consisteth in these words, *hos oret, let him pray to these,* which (saith M. Andrews) is not so in the Greeke, eyther for the words, or sense. The words in the Greeke he saith, are *ἐν αὐτοῖς ἀποτείχεται*, that is to say, *he runneth to these*, wherein he also noteth, that the manner of speech is different, as that there is not in the Greeke any precept, or commandment to pray, or runne, but only a declaration of a fact, to wit, that men did then vse to haue recourse, and runne to the Martyrs: besides that, he maketh (*hos*) these Martyrs, to signify the place where their memories, or monuments were.

10. And therefore he expoundeth, *ad hos currit*, *Andr: id est, saith he, ad eorum memorias &c. that is to say, pag. 40. 63* to their memories, where he may pray vnto God, who by miracles then done there shewed, that he did heare the prayers



of his suppliants. So he, and then addeth further thus, And that there should be no doubt hereof he (to wit) Basil addeth presently *ἐν ταῦτα γυνὴ ἐν οὐβῆς* &c. the deuout woman maketh her prayers in this place, and therefore he speaketh of the place: and then to take away all scruple he saith a litle after, *μὴ τὰ μαγίστρας γυνόσθω τὰ αἰτήματα ὑμῶν* (and not) *πρὸς μαγίστρας*, not let him pray to them, nor let our prayers be made to them) but with them. Thus saith M. Andrews confounding, as you see, *hos*, with *hic*, the Martyrs with the place where they were honoured, and seeking to destroy *ad hos*, to these, by *cum hijs* with these, absurdly impugning one truth by another, as though these could not all stand togeather; whereas S. Basil toucheth all those three things seuerally, passing from one to another.

The substance of S. Basils discourse about praying vnto Saints.

II. And to the end that this may be euident, I craue thy patience, good Reader, whyles I lay downe vnto thee the whole substance of S. Basils discourse touching these 3 points. First then he speaketh of the Martyrs themselves, saying, *hi sunt qui nostram regionē administrant* &c. these are they which gouerne our Country, and like Towers, or fortresses vnted togeather, do giue vs security against our enemies: and then speaking not only of them, but also of dyuers places where they were honoured, and serued in their reliques, he addeth *nec in vno loco se clauserunt, sed in multis locis hospitio excepti, multorum, Patrias ornauerunt*: they haue not shut themselves vp in one place, but being receiued as guests in many places, they haue adorned the cuntryes of many men. Afterwards he speaketh both of the particular Temple, and Church in *Casarea* dedicated to those Martyrs (where it seemeth he made his Oration, or sermon) and also of the Martyrs themselves. *Beneficium,*

*ficiū*, sayth he, *fratres dilectissimi &c.*; most louing Brethren we haue this benefit, and perpetuall fauour of Almighty God, heere is a ready helpe for Christians, to wit, a Church of Martyrs, an army of the triumphant, a quyre of those that prayse God. So he.

12. Then he cōtinueth his speech of the Martyrs, signifying that whereas they were wont to vse greate diligence to fynd out some one intercessor for them, *Quadráginta*, sayth he, *sunt hi &c.* These Martyrs are fourty praying altogether, for seeing God is where one or two are gathered in his name, who can doubt that God is present where there are fourty? He that is afflicted with any grieffe, hath refuge, or recourse to these, and he which is ioyfull, or merry doth runne to these &c. Thus sayth S. Basil speaking sometymes, as you see, of the Martyrs themselues, and sometymes of the place where their reliques were reserued, & they honoured in their reliques.

13. And therefore he passeth also now from them agayne to speake of the place, and to shew with all the notable effects, and the temporall benefits which the people might expect by their recourse to the Martyrs, saying: *Hic, mulier pia orans pro filiis auditur &c.* Heere, the deuout woman praying for her children is heard, and craueth a safe returne for her husband, when he is in his iourney, and health for him when he is sick. And then he concludeth concerning the Martyrs themselues, *cum his ergo Martyribus nostra fiant preces*, therefore let vs pray with these Martyrs; in all which you see he exhorteth the people not only to haue recourse to these Martyrs in their necessities, but also finally to pray with them, because our prayers to Saynts doe litle auayle vs, except we also pray to God for our



selues; & then are our prayers much more potent, and acceptable to God, when they concur with the prayers of his Saynts, and seruants, and are fortified, and strengthened by them.

M. Andrews very grosse and foolish.

14. Now then, I remit it heere to the iudgment of any indifferēt Reader, whether *M. Andrews* hath any reason in the world to cōfound *hos*, with *hic*, & to destroy *ad hos*, *cum his*, seeing that euery one of these hath a cleare, and different sense according to the different nature, and property of the words. Besids, that *M. Andrewes* is totoo grosse, and foolish in making *ad hos*, to signify *in hoc loco*, seeing that presently after he himselve maketh *cum his*, to signify, with these Martyrs. For if *cum his*, or *cum illis*, with these, or with them, do signify the Martyrs themselues, what reason had he to make *ad hos*, a litle before to signify the place, especially seeing that *hi*, is clearely referred to the Martyrs themselues, throughout the whole context, as you haue evidently seene?

M. Andrews cōfuteth himselve.

15. But will you heare him yet further confute his owne glosse, and see him tript, as I may say, in his owne play? You shall therefore vnderstand that the Cardinall hauing alledged that part of *S. Basils* discourse which you haue heard to proue prayers to Saynts, addeth those other words which I haue also by occasion layd downe a litle before, to wit, *Hi sunt qui nostram regionem administrant &c.* these are they who gouerne our Country, and lyke towers, or fortresses giue vs security against the incursion of enemies &c. which words the Cardinall cyteth to proue the veneration of holy reliques; and *M. Andrewes* comming to treat of that matter, and to answere that place, not past 3. leaues after his answere to the former, flatly ouerthroweth his

Card. Apol. pag. 13.

his owne exposition, which you haue heard, saying *Andr. p. 47. §. Pars autem.*  
 thus: *locum Basilij affert &c.* The Cardinall bringeth a  
 place of *Basil*, whereof it shall suffice to admonish you in  
 one word. The Reader shall not find there any *reliques*  
 of Martyrs, but the Martyrs themselues, *hij sunt inquit*  
 &c. he sayth these are; the words *hij*, cannot be referred  
 to *reliques*; for the Gender doth not suffer it, eyther in  
 the Latin, where it were to be sayd *hae*, or in the Greeke,  
 where it were to be sayd *hae*, so that it cannot be re-  
 ferred to *λειψαναι*, which is of the neuter gender. So  
 he.

16. If this then be true, why doth he in the former  
 place make *hos*, those, to signify *memorias Martyrum*,  
 the memoryes, or monuments of Martyrs? Doth the  
 Gender, trow you, suffer it, eyther in the Latin, or in  
 the Greeke? Can he make *hij*, or *hos*, which are mas-  
 culine, agree with *memorias* of the feminine, or with  
*monumenta* of the neuter Gender? or with *μνηματα*, and  
*μνηματα* or *μνηματα* in the Greeke, whereof the first is  
 feminine, and the other two *neuters*? Truly he must  
 eyther make a new Grammar to mayntayne his con-  
 struction in the former place, or els retract his expo-  
 sition, and argument in the later, so that you see, how  
 true it is, which the Latin Prouerb saith, *oportet mem-*  
*dacem esse memorem*, it behooueth a lyar to haue a good  
 memory.

17. But if *M. Andrewes* will say, that he may as  
 well take *hos Martyres*, for *memorias Martyrum* in the  
 former place, as Cardinall *Bellarmino* taketh *hij Mar-*  
*tyres*, for *reliquias Martyrum* in the later (for so indeed  
 doth *M. Andrewes* affirme of the Cardinall) I must tell  
 him, that it is but an idle conceit of his owne, that the  
 Cardinall so taketh *hi Martyres* in that place, or any

Another  
 cauill of  
 M. An-  
 drewes a-  
 gainst  
 Cardinall  
 Bellar-  
 mine.

*Andr. p. 47. §. Pars*



where els, for although he cyteth those words of *S. Basil* for the veneration of reliques, yet the intercession of Saynts is also clearely proued thereby, and therefore the Cardinall doth not confound the one with the other, but proueth the one by the other, to wit, the necessary vse, and veneration of holy reliques, by the help, and protection which we receiue from Saynts, to which purpose he alledgeth the place of *S. Basil*, shewing thereby that the fourty Martyrs being honored in their reliques throughout all that Country did protect, and defend the same, *veluti quadam Turres* like certayne Towers, and fortresses.

18. And therefore, as *S. Basil* saith of them, and not of their reliques, *hij sunt &c. these are they which gouerne our Country*, so the Cardinall also vnderstandeth the words *hij sunt*, to signify the Martyrs themselves, and not their reliques, though he alledge it, and that worthily, to proue that the practise of the Catholike Church in the reuerent reseruatiō, and veneration of reliques, is not only lawfull, but also very commendable, and profitable: whereby it appeareth that *M. Andrews* cauilleth euidently and very idly, when he maketh the Cardinall to take *hij Martyres*, for *reliquias Martyrum*, and much more, when he argueth so substantially, as you haue heard, vpon the difference of the Genders, in the Greeke, and Latin, seriously impugning his owne vayne conceit, and vsing still that *λογωμαχία*, and *συναμαχία* wherewith he falsely chargeth the Cardinall.

19. And now to say a word or two concerning the difference betwyxt the Latyn, and the Greeke (by reason whereof *M. Andrews* chargeth the Cardinall defended. to haue corrupted the Greeke, text) I am sure *M. Andrews*

The latin  
translation  
of S. Basil  
defended.

*Andrewes* is not ignorant ( as I haue sayd before ) that the Cardinall hath layd downe sincerely the words of the Latin translation, who therefore could not iustly be charged with falsity, though the translatour had committed any error, as he hath not for the sense, albeit there is difference in the words. For although *προειχεν* doth in deede, signify *currere* to runne, and not *orare*, to pray; yet for as much as the ordinary meanes, and manner of running, or hauing recourse to Martyrs, both is, and was in *S. Basils* tyme by prayer vnto them, yea and that *S. Basil* doth in this oration sufficiently exhort, and perswade his auditors thereto, first vsing an argument *a fortiore* ( to wit, that seeing they were wont to take great paynes to find out some one intercessor for them, they had much more reason to haue recourse to these fourty ) and afterwards signifying not only the custome of the afflicted to recurre to them, but also the comfortable effects and helps which they receiued thereby, to which purpose he sayth, *hic pia mulier orans pro filijs auditur &c.* here the deuout woman is heard praying for her children &c. therefore I say all this being considered the Latin translatour ( whose text the Cardinal cyteth ) doubted not to translate *προειχεν* *orare*, expressing also the indicative moode in the Greeke, by an imparatiue in the Latin, because *S. Basils* discourse sufficiently includeth an exhortation, and perswasion, as I haue signified before.

20. And because *M. Andrewes* may perhaps desire some further prooffe that it was the custome in *S. Basils* tyme to pray to Martyrs; yea to inuocate them ( for without that word there is no bargayne with *M. Andrewes* ) let vs heare what *S. Basil* himselfe

A plaine place out of *S. Basil* for the inuocation of Martyrs.

sayth



S. Basil. o-  
rat. in S.  
Mamman-  
tem.

sayth of another holy Martyr, to wit S. *Mammas*, vpon  
whome he made also another oration, and sayth as fol-  
loweth: *memores estote Martyris, quotquot &c.* Be yee  
» myndfull of the Martyr, as many of you as haue en-  
» ioyed him in your sleepe ( he meaneth by some vision,  
» or apparition ) as many as haue euen in this place had  
» his help, to pray for you, or whome *nomine aduo-*  
» *catus*, he being called vpon by name, hath assisted in his  
» actions, or workes, as many as he hath reduced to the  
» right way when they went astray, as many as haue re-  
» couered their healths by him, to whomesoeuer he hath  
» restored their children, reuyuing them when they  
» were dead; and finally as many of you, as haue had  
» your liues prolonged by him: gather all these together,  
» and contribute the same, as it were a common ihor, to  
» the prayse of the Martyr &c.

ὁνόματι  
καλεῖται.

21. Thus sayth S. *Basil*, which I haue the more  
largely layd downe, to the end thou mayst see good  
Reader, not only what benefits the deuout Christians  
in S. *Basil*s tyme receiued by the intercession, & prayer  
of Martyrs, but also that this holy Martyr of whome  
he treateth did sometyme appeare to men by visions in  
their sleep, and that men vied to *inuocate* him in their  
necessityes, and thereby had his assistance, which is  
euidēt euen in the Greeke text, where we read ὁνόματι  
καλεῖται ἡλθεῖς ἐπὶ τοῦ ἱεροῦ πατρὸς, that is to say, *whom-*  
*soeuer he* ( to wit the Martyr ) *hath assisted in his works,*  
*being called vpon by name*: which words I hope M. *An-*  
*drewes* cannot deny to expresse a playne *inuocation* of  
the Martyr, and the good effect ( I meane the helpe,  
and assistance ) that followed thereof.

ὁνόματι  
καλεῖται  
ἡλθεῖς  
ἐπὶ τοῦ  
ἱεροῦ  
πατρὸς

22. Besyds that it is also to be considered heere,  
that S. *Basil* doth speak not only of assistance giuen by  
the

the holy Martyr in the place where his reliques were kept (as when he sayth, *quotquot in hoc loco constituti &c.* as many of you as heere in this place haue had his help in your prayers) but also of great fauours done by him in other places, as namely to wandring men that had lost their way &c. And therefore I would gladly know heere of *M. Andrews* in what manner these wandring men, or others that were absent from the monument, and reliques of the Martyr, obtayned those fauours *M. Andrews* mentioned by *S. Basil*, yea, and how they knew that the Martyr had fauoured, and helped them, if they had not first inuocated him, and prayed particularly vnto him; for *M. Andrews* cannot say in this case, as he sayd in the former, that because God did shew by miracles at the Monuments of the Martyrs, that he heard mens prayers there, therefore men had & might haue recourse thither to pray to God for help, but not to the Martyr himselfe; this deuylse I say cannot serue his turne.

*M. Andrews*  
drewes  
very  
hardly  
posed.

23. For how did the way-faring man (who was far from the Monument of the Martyr, and had lost his way) know that he was brought into it againe by the help of the Martyr, but because he had reposed speciall confidence in him, yea, and recommended himselfe particularly to his prayers, and assistance? In which respect *S. Basil* hauing vsed that generall speech; *quibuscumque ex nomine vocatus adfuit &c.* to whomefoeuer the Martyr had giuen assistance being called vpon by name, doth particularize the fauours that many had receiued by the inuocation of him, saying that some had byn reduced to their right way, others restored to their health, others had recouered their dead children, and others agayne obtayned prolonga-

*Diuers*  
*miracu-*  
*lous ef-*  
*fects of*  
*the Inuo-*  
*cation of*  
*Martyrs*  
*specified*



tion of lyfe, all which, no doubt, were things well knowne to S. Basil's auditors, to haue happened in that manner to some or other amongst them, for other wyse he would not haue affirmed the same vnto them so confidently as he did.

24. This then being so, it is euident by the testimony of S. Basil himselfe, that the custome, and practise of faithfull, and Catholyke people in his tyme, was to *inuoicate* holy Martyrs, and Saynts *by name*, and that God did approue the same by many miracles: whereupon it followeth, that the recourse which S. Basil sayth was ordinary to the fourty Martyrs, included the *inuocation* of them according to the cōmon custome of that tyme, in which respect I also inferre, that the translatour expounding *ἀναγιγναι*, by *orare*, did expresse S. Basil's sense, and meaning, though not the nature of the Greeke word: and finally I conclude, that the place of S. Basil alledged by the Cardinall pro- ueth directly not only the intercession of Saynts for vs, ( which M. Andrewes graunteth ) but also our inter- cession, and prayers to them, notwithstanding the glosse of M. Andrewes confounding the Martyrs with their Monuments; which how impertinent, and fri- uolous it is, you haue sufficiently seene, as well by an argument of his owne, as by the rest of this dis- course.

Andr. p.

40. 6.

Non verè

Another

answere

of M. An-

drewes

refuted.

25. And now to say somewhat of his other an- swere which I mentioned in the beginning, he sayth, *Aliud est narrare quid fiat, aliud statuerè quid faciendum sit*: it is one thing to declare what is done, and another thing to declare what should be done, giuing to vnder- stand that albeit S. Basil in the place alledged by the Cardinall, declared that men vsed in his tyme to pray

to Saynts, yet the same doth not suffice to proue it to be lawfull, except it be approued by some decree of *S. Basil*, and the other Fathers of that tyme; to which purpose he doth often inculcate the same, demanding still some statute, or decree of the Fathers, as I shall haue occasion to shew further heereafter. But heere I would be glad to know, what kind of statute, and decree he would haue in this question, for if he exact some decree of the Fathers assembled in a Generall, or Prouinciall Councell, he flyeth, as I may say, out of the lists, to another manner of tryall then the Cardinal offereth in this place, and then he himselfe seemeth to accept. Besydes that he must expect such decrees from the Tomes of the Councells, where they are particularly related, and not from the workes of the Fathers, who are not wont to set them downe, but vpon particular occasions now and then occurring.

26. To which purpose it is also to be vnderstood, that there were neuer any Councells assembled, or Synodicall statutes made concerning faith, but by reason of matters controuersed with publike trouble, scandall, and danger to the Church; as the 4. first Generall Councells were called by reason of the heresyes of the *Arians*, *Macedonians*, *Nestorians*, and *Eutychians*, which at those dayes did exceedingly molest and scandalize all the East Church; whereas the inuocation of Saynts being then publikely, and generally practised throughout the whole Church needed not to be confirmed by decrees of Synods, especially seeing it was not expressely denied by any at that tyme. For albeit an abominable *Arian* heretike called *Eustathius* did then impugne the publyke honour done to Saynts, by dedicating Churches to them, and cele-

*M. Andr.*  
yring still  
to haue  
some de-  
crees of  
the Fa-  
thers con-  
cerning  
prayers to  
Saynts  
flieth frō  
the autho-  
rity of the  
Fathers to  
Councells.

tion on T  
IV to vt  
animating  
gouerning  
the Church  
by the  
Synod  
Why  
Councells  
are assem-  
bled.

Why the  
Inuocatio  
of Saynts  
was not  
confir-  
med by  
some Sy-  
nodicall  
decree in  
the primi-  
tiue  
Church.



Concil.  
Gangren.  
in proamio  
C. 20.

300970  
- 21 ad  
- 21 ad  
- 21 ad

300970  
- 21 ad  
- 21 ad  
- 21 ad

300970  
- 21 ad  
- 21 ad  
- 21 ad

S. Hieron.  
aduer. Vi-  
gilant.

The here-  
sy of Vi-  
gilantius  
denying  
the Saints  
pray for  
vs, quikly  
represed  
by S. Hie-  
rome.

300970  
- 21 ad  
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brating their feasts ( for which cause a Prouinciall Councell was held at *Gangra*, where this his heresy, togeather with diuers others of his was condemned, and all those *anathematized* who did contemne the Temples, and Monuments of Martyrs, and the assemblies, and sacred oblations which were made there: ) yet because this heretike did not directly impugne the *inuocation* of Saynts, the same was not directly, and expressely confirmed, or mentioned in this Canon.

27. And although about this tyme also ( I meane in the 4. age ) *Vigilantius* denied, that Saynts pray for vs ( whereupon it may indeed be inferred that he consequently held the *Inuocation* of them to be superfluous ) yet for as much as he liued but only in a corner of *France*, and was presently confuted and repressed by *S. Hierome*, in such sort, that the Church was no further troubled with his error, therefore there needed no Councells to be assembled, or Synodicall decrees to be made for the condemnation thereof, and much lesse for the confirmation of prayer to Saynts, which he did not expressely deny. So as *M. Andrews* sheweth himselve very impertinent still to demaund statutes, and decrees for the *inuocation* of Saynts within the first 400. yeares, at what tyme it was ( as I haue sayd ) so publike, and generall throughout the whole Church, that it was needles to confirme it by Canons, or decrees, as it will still further appeare, the further we debate this matter.

28. In the meane tyme to returne to *S. Basil*, and to conclude concerning him, I appeale to the iudgment of any indifferent man, whether he could declare eyther his owne beliefe, or the faith of the Church touching this point, more clearely then he hath done heere,

heere, shewing the vse, and custome of Catholike people in his tyme, not only approued, and highly commended by him (as it is euident by that which I haue layd downe before) but also confirmed, and ratified by Almighty God with miraculous effects, and the grant of pious petitions made by deuout people to the holy Martyrs, and Saynts, at their Monuments, and els where. All which, I say, being witnessed by *S. Basil*, is truly a far greater testimony for vs, then if he should haue only declared his owne opinion. So as a man may wonder with what face *M. Andrewes* can admit the authority of the Fathers, and yet reiect their testimony of such facts as these, whereby they shew not only their owne beliefe, but also the beliefe, and practice of the Church in their dayes. And thus much concerning *S. Basil*.

29. The next place which *M. Andrewes* vnder-taketh to answere is taken out of *Eusebius*, and cyted by the Cardinall thus: *Hac nos quotidie facitamus &c.* These things we (Christians) use to do daily, who honoring the true Souldiars of piety as the friends of God, do also go to their tombes, and pray vnto them, by whose intercession to Almighty God, we do acknowledge, that we receiue great help. Thus far the Cardinall cyteth the words of *M. Andrewes*, according to the Latin translation, which he layeth downe sincerely; albeit *M. Andrewes* chargeth him with fraud in peruerting the Greeke text, because the words in the Greeke are somewhat otherwise, signifying that the custome of the Christians was to pray at the tombes of the Martyrs, and maketh no expresse mention of praying to them: whereto I answere as to the former charge, that the Latin translation, whose words the Cardinall cyteth, followeth

*Apol. Card. p. 145*  
*Euseb. de præp. Euangel. lib. 12. c. 7.*  
draws his canill against the place cyted out of *Eusebius*,



the sense of *Eusebius*, gathering the same out of the circumstance of the place. For *Eusebius* shewing there the conformity of *Plato's* doctrine to our Christian Religion, layeth downe *Plato's* words, wherein he sayth, that those which were vertuous, and valiant men, and dyed for the defence of their Country, became after their death, *Semidei*, halfe Godes, and deliuered men from many euils, and were serued, and worshipped as Gods, & their monuments and tombes adored.

30. Whereupon *Eusebius* to shew the lyke practice of *Christias* sayth that it was vsuall, & ordinary amongst Christians to goe to the tombes of Martyrs, and there to pray, and to honour their blessed soules (for so hath the Greeke) which being considered, together with the doctrine of *Plato* before related, concerning the honour, and worship done to the *Semidei*, and the conformity thereof with Christian religion urged by *Eusebius*, as also that the cōmon custome of Christians was at that tyme to pray to Martyrs by name (as I haue shewed a litle before, by the authority of *S. Basil*, and will shew further after a whyle:) All this, I say, being considered, the Translatour had reason to vnderstand, that the prayers which *Eusebius* sayth the Christians made at the tombes of Martyrs, were directed to them, and not to God only, especially seeing that all the prayers, honour, and seruice exhibited to Martyrs, eyther at theyr tombes, or els where, redoundeth to the honour, and seruice of God, to whome the same are finally directed, and addressed, and for whose sake principally, the holy Martyrs, and Saynts, are honored, and serued. Therefore seeing the Latin translation which the Cardinall cyteth is not only free from

errour

See before

nu. 20. &

infra nu.

43. 48. 51.

57. 60. &

seq. Item

cap. 7. & 8.

per totum.

ad hunc

modum

translatum

est

errours in doctrine, but also conforme to the circumstances of the place, and to the practice of the Church at that tyme, it may well be admitted, though it be not altogether litterall: but howsoever it is, the Cardinall following, and alledging it, as it is generally receiued amongst learned men, could not iustly be charged with fraud, though the same should be erroneous: whereas *M. Andrews* sheweth himselfe both fraudulent and malicious, in charging the Cardinal to pervert the Greeke text, when he cyteth the Latin translation with all sincerity. And thus much for this poynt.

31. Furthermore *M. Andrewes* addeth to the two former places another out of *S. Chrysostome*, which the Cardinall cyteth thus: *Sapius illos inuisamus, tumulos adoremus &c.* let vs often visit these Martyrs (to wit *S. Iuuentinus*, and *S. Maximus*) let vs adore their tombes, & let vs with great faith touch their reliques, to the end we may obtayne some benediction thereby. Thus farre the Cardinall out of *S. Chrysostome*, to proue that the ancient Fathers of the first 400. yeares, and namely *S. Chrysostome* approued the veneration of holy reliques. Wherin *M. Andrewes* pretendeth to haue found two fraudes; the one, in the translation of the Greeke, and the other in the allegation of the Latin. Of the former he sayth thus: *Nam & gracè &c.* For in the Greeke *λάτρευας ἀπτοῦσαι*, is to touch the shryne; but to touch the shrine, I thinke, is not to adore it. Our Sauour did not adore the sonne of the widdow of *Naim*, when he touched the coffin wherein his body lay. So he.

32. Wherein I beseech thee good Reader, to note how substantially he answereth this place, saying nothing at all to the substance, and whole drift thereof, but

*M. Andrews* his exception against the testimony cited by *Bellarmino* out of *S. Chrysostome*.

*Andr. ubi supra. §. Sed neque,*



M. Andrews sayth nothing to the whole substance of the place, but cauilleth only about some words.

(d) λάρια-  
κος ἀπτά-  
μιθα καὶ  
μὲτὰ πίσι-  
ως τοῖς  
λαψάτοις  
αὐτῶν πε-  
ριπλεκώ-  
μιθα.

M. Andrews a meere Wrangler.

but cauilling only about a word, or two, as if all the wayght, and force of the place consisted therein, whereas the place would directly proue all that which the Cardinall intendeth, though we should grant that which *M. Andrews* affirmeth concerning the difference betwixt the Greeke, and the Latin. For seeing that *S. Chrysostome* exhorteth the people not only to visit the Martyrs by repaying to their tombes, but also to touch, yea, and *with faith to imbrace their reliques* (for so hath the (d) Greeke) to the end to haue thereby *some benediction*, doth he not plainly teach therein that holy reliques are to be reuerently kept, visited, and worshipped?

33. For how can it be imagined that a man can come to visit holy reliques, and with fayth touch, and imbrace them to the end heere declared (to wit, to receiue thereby *some blessing from Almighty God*) but that he doth it with deuotion, and an exterior demonstration of the internall reuerence that he beareth thereto, I meane with a reuerent, and religious veneration thereof expressed with his externall acts, and religious behauiour, which is nothing els, but that reuerence, and worship, which the Cardinall teacheth to be due to holy reliques; and therefore seeing that this is *S. Chrysostomes* expresse doctrine in this place, euen according to the Greeke text, and words layd downe, and vrged by *M. Andrews* himselfe, how impertinent is his caill touching the differēce betwixt the Greeke, and the Latin? Doth he not therein shew himselfe to be a meere tryfler, cauiller, and wrangler? Which may appeare also further by his confirmation thereof, where he sayth that our Sauiour did not adore the sonne of the widdow of *Naim*, when he touched the coffin

34. For to what purpose serueth this, but to bewray his owne peruerse, and wrangling humour? Will he argue thus: Christ touched not the coffin to adore the widdowes sonne, *Ergo*, reliques may not be touched with intention to worship them? How absurd were this consequence? As well might he say, that because Christ touched the coffin of the widdowes sonne with intent to stay it, therefore whosoever toucheth the tombe of a Martyr, eyther hath, or ought to haue the same intention; for the one may be inferred vpon Christs example as truly, and directly as the other. But perhaps *M. Andrews* hath found out a new Logick to inferre *quidlibet ex quolibet*. M. Andrews hath found out a new Logick to inferre quidlibet ex quolibet

35. The second exception which he taketh to the Cardinall for the citation of this place, is for the difference betwixt the Latin text, and the Cardinalls allegation, who hath *tumulos adoremus*, let vs adore their tombes, whereas the Latin translation (saith *M. Andrews*) hath *tumulos adornemus*, let vs adorne, or deck their tombes; and this he vrgeth for a great fraud; from the which the Cardinall may easily be freed. For albeit some impressions of *S. Chrysostome* haue *tumulos adornemus*, yet others (& namely those which the Cardinall followed) haue *tumulos adoremus*. And to the end *M. Andrewes* may be satisfied in this poynt, I remit him to three impressions of *S. Chrysostoms* workes set forth at *Venice*, two of them in diuers yeares, and all 3. of dyuers stamper; the first in the yeare 1574. *apud Iuntas*: the second in the same yeare *apud haredes Melchioris Sessa*; and the third in the yeare 1583. *apud Dominicū Nicolinum*. In all which he shall fynd *tumulos adoremus*, and not *adornemus*.



M. Andrews his trifling toy of *tumulos tangere* answered.

36. And now for as much as M. Andrews sayth very confidently, that the Greeke being *ἀγγεῖον ἀπαιτῶν* (which is in Latin *capsulam tangere*, to touch the shrine) he belieueth, that to touch the shryne, is not to adore it, I will debate the matter a litle with him, and make no doubt to proue that *ἀπαιτῶν* in Greeke, & *tangere* in Latin, as they are heere taken, do signify in effect *adorare*, that is to say to reuerēce, venerate, or worship, I meane not with diuine honour, but with such *veneratiō* as is due to Saynts, holy men, and holy things, for so signifyeth *adorare* in this place, and so the Cardinall, and all other Catholikes take it, when they apply it to Saynts, or holy reliques, as I will shew amply hereafter in the 9. Chapter, where I shall haue a good occasion to iustify the vse of it in that sense against M. Andrewes, who will needs haue it to signify nothing els but to worship (b) with diuine honour, contrary to the manifest, and frequent vse of the word in the holy Scriptures, as I will make it most euident when I shall come to treat of that point.

See after chap. 9. from nu. 10. to nu. 31. (b) Andr. ca. 1. pa. 49. §. Necessesse.

Plut. in Othone. vide Crispin. in Dictionario ex Budæo.

37. In the meane tyme that which I wish to be obserued concerning the Greeke word *ἀπαιτῶν*, is, that although it do properly signify *tangere*, to touch, yet it includeth many tymes an act of veneration, or worship, yea sometymes of prayer, and supplication, as when Plutark saith *ἐν ταῖς χερσὶν ἀπαιτῶν*, that is to say *supplicibus manibus orabant* (as Budæus expoundeth it) they prayed with their hands held vp, as suppliants. Also we read in Homer,

Θέτις δ' ὥς ἥψατο γένων  
ὥς ἔχισ' ἐμπιψύῃα

*Thetis autem sicut tetigit genna, sic inherebat aduoluta:* where *ἥψατο γένων*, tetigit genna, expresseth an act of veneration

neration, and supplication; and therefore whereas *Homer* signifieth in another place, the honour, and reuerence that *Thetis* did to *Iupiter*, saying,

*Homer  
Iliad. 14*

καὶ λάβει γούνα  
Σκαῖν

accepit genua sinistra, *Eustathius* in his commentary vpon *Homer*, sayth, that λαβῆν there doth signify ἅψασθαι, tangere, as if he should haue sayd τῶν γονάτων ἅψατο τῇ διὸς ἢ Θέτις, *Thetis touched the knees of Iupiter*. The like we read also in *Euripides*, who expressing the reuerence that *Vlysses*, and *Hecuba* did one to another (touching ech others knees, hand, and cheeke) vseth the words ἅπλομαι, and ἀντάπλομαι: whereupon *Arsenius* in his Commentary saith οἱ δέοντες ἅπλοντο τῶν γονάτων ἢ τῆς χειρὸς ἢ τῶν παρειῶν, that is to say, *suppliants did vse to touch eyther the knees, or the hands, or the cheeks of those to whom they were suiters*. So as, you see, that in all this, ἅπτεσθαι, or ἅψασθαι includeth, and expresseth an act of veneration.

*Eurip.  
Hecub.  
act. 1.*

*Arsen.  
Comment  
in Eurip.*

38. And vpon this occasion, I cannot omit to speak of an ancient kind of adoration with the hand, vsed amongst the Paynims; which was to stretch forth their hand towards the Sunne, or Moone, or what els soeuer they meant to adore, as though they would touch it, and then to kisse their hand: of which kind of adoration it seemeth *Iob* spake, when he sayd, that he had neuer kissed his hand when he saw the Sunne, and Moone, *qua est*, sayth he, *iniquitas maxima*, which is the greatest iniquity that may be. And from hence, no doubt descended the ciuil veneration, with the hand, whereof *Martiall* speaketh, when he sayth,

*Roma salutauit voce manuq; ducem,*

*Martialis  
li. 8. epig.*

Rome saluted her Captayne both with voyce, and hand.



*Tacit. li. 16. annal.* hand. And the lyke we read in *Tacitus*, who sayth of *Nero*, that being to sing, he bowed his knee, & *cætum manu veneratus est*, did reuerence to the whole company with his hand. And of *Otho*, that, *protendens manum adorauit vulgum*, he adored the people, stretching forth his hand. And *Suetonius* seemeth to signify the like of *Claudio*. *Claudius* the Emperour, when he sayth, that he reuerenced the Senatours *voce manuq;* with his voyce, & hand. And this, I say, was a kind of touching a farre off, or a demonstration of a desire, for reuerence sake to touch those persons or things which were out of reach.

39. But now to returne to actuall touching for reuerence or deuotion (signified in Latin authors by the word *tangere*, as it was amongst the Greekes by *ἅψασθαι*, or *ἄπτεσθαι*) *Pliny* witnesseth that the ancient *Grecians* did vse *attingere genua, vel mentum*, to touch the knees or chinne of those, to whome they made supplication: and *Seruius* referreth the same to the forehead, saying, *venerantes Deum tangimus frontem*. We read also in *Virgil*, *tangere aras*, vsed for the taking of a solemne oath, by touching the altar; and in another Poet,

*Ouidius.*

*Tange manu mensam, tangunt quo more precantes.*

Touch the table with thy hand, as men are wont to do when they pray. Also the *Paynims* were accustomed to touch the right hands of their Gods for reuerence, and deuotion: whereupon *Lucretius* sayth:

————— *tum portas propter athena*

*Lucret. li. 1.*

*de nat.*

*verum 1.*

*Signa manus dextras ostendunt attenuari;*

*Sæpe salutantum tactu præterq; meantum.*

The sense is, that the images of the Gods standing at the gates, had their right hands worne with the frequent touching of passengers. And as you heard before

in

in *Homer*, that *Thetis* touched the knees of *Iupiter*, when she did him reuerence: so also *Medea* did the lyke *Seneca in* to *Creon* in *Seneca*, which is expressed there with the *Medea*, word *attingere*. Finally, from hence it is lykely the custome grew, which is ordinary at this day, to offer to touch the knees, or the lower part of the garment of great personages, to do them honour, and reuerence.

40. What meruaile is it then that the vse was in tymes past (as still it is) to touch holy things for reuerence sake, or that *S. Chrysostome* earnestly exhorted the people thereto in the place whereof we now treat, which may also be notably confirmed by the testimony of *S. Gregory Nyssen* in his Oration vpon *S. Theodorus* *S. Greg. Nyssen* the Martyr, declaring what a wonderfull comfort it *orat. in S. Theod.* was to be admitted *αὐτῷ λαψάμενος προσάψασθαι*, to touch the *Martyrs reliques* (as I shall haue occasion to shew more at large after a whyle:) and *S. Basil* also saith to the *S. Basil in* same purpose, *qui contingit ossa Martyrum &c.* he which *Psal. 115.* toucheth the bones of Martyrs, recciueeth a kind of sanctification, by the grace that resideth in the body. So he: to *S. Greg. Nazianz.* whome I may adde *S. Gregory Nazianzen* testifying, *orat. 1. in* that the bodies of Martyrs, and Saynts, *sive manibus con-* *Julian.* *trecentur &c.* whether they be touched with hands, or honored, are able to do as much as their holy soules.

41. And hereof there hath alwayes byn manifest experience in the Church of God, yea euen in the old Testament, where we read that a dead body was reui- *4. Reg. 13.* ued as soone as it touched the bones of the Prophet *Elizaus*. And the lyke recounteth *S. Augustine* of *Eucharis* a Priest, a religious woman, and a yong mayde, *S. Aug. li. 12. de ci-* who being all 3. dead, were restored to lyfe as soone as *uit. Deica* 8. their garments which had byn layd vpon the reliques



S. Ambrosius  
brof. li. 7.  
ep. 54. ad  
Marcellin.

of S. Stephen were cast vpon them. Also he signifyeth that a blynd woman recouered her sight by applying to her eyes certayne flowers which had but touched the said Martyrs reliques. S. Ambrose also testifyeth the lyke concerning the relyques of S. Gervasius, and S. Protasius, saying: *Cognouistis, imo vidistis &c. you haue knowne, yea you haue scene many dispossessed of Diuels, and very many cured of their diseases, as soone as they touched the clothes of the Saynt.* So he; who also further declareth that men vsed commonly to cast their garments *super Sanctissimas reliquias*, vpon their most holy reliques to the end they might become *tactu ipso medicabilia*, *medicinable*, or able to cure diseases *euē by touching them*. And finally he saith, that *men desyred to touch though it were but the very extreme parts of their relyques, & qui tetigerit*, saith he, *saluus erit*, and he which toucheth them, *shalbe safe, or healed.*

42. Now then all this being considered, with the circumstances of the place in S. Chrysostome (to wit, that he not only exhorted the people to *touch the shryne* of the Martyrs, but also to *imbrace their reliques* which *faith, to the end they might receiue some benediction thereby*) who seeth not that he doth evidently include an act of veneration, and deuotion, to be done to the tombe, and reliques of the Martyrs, by the reuerend touching of them. Whereupon it also followeth, that he who translated *ἀδραναι, ἀπιοθαι, tumultum adorare*, giueth the true sēse of S. Chrysostome, and so neyther he, nor the Cardinall following his translation hath committed any error. And therefore M. Andrews may do well to rectify his beliefe (which was, as you haue heard, that *Capsulam tangere*, is not *adorare*) so as withall he learne to take *adoration* in the sēse that heere

heere it is meant, and is frequently vsed in the holy Scriptures ( I meane for a religious worship, or veneration, inferiour to diuine honour ) which I hope to perswade him, or at least the indifferent Reader in the 9. Chapter. Besides, that it may please him to free the Cardinall from the fraud, which he imputeth to him, for vsing *adoremus*, in steed of *adornemus*, seeing it is euident by this which I haue sayd, that *adoremus* expresseth the sense of *tangamus*, as it is vsed by S. Chrysostome in that place. And therefore whereas M. Andrews concludeth *abesse voci litteram, Cardinali fidem*, that there wants a letter in the word, and fidelity in the Cardinall, he may now vnderstand that there is no other want heere, but of wit in himselfe, or at least of a sincere will to vnderstand the place aright, according to the meaning of the author. And this shall suffice for answere to his censure vpon the Fathers of the first ranke.

43. Now let vs see what he sayth to the second ranke of Fathers which he granteth to be truly cyted, but not to be of sound credit. The first of these is S. Ephrem, out of whome the Cardinall alledgeth these words: *Precamur beatissimi Martyres &c. we beseech you most blessed Martyrs, that you will vouchsafe to pray vnto our Lord for vs wretched sinners, that the grace of Christ may come vnto vs.* To this M. Andrewes answereth dyuers wayes; first he taketh exception against the translation, both because the author thereof was one of ours ( whose fidelity and credit he saith hath byn long since cracked ) and also because the originall ( which is in Greeke ) was, saith he, lately taken out of a grot, and therefore is *fidei cryptica*, of obscure credit. So it pleaseth him to make himselfe merry with the

See cap. 9.  
nu. 14. 6.  
15.

Andr. pag  
4. lin. 7.

S. Ephr.  
Ser. de laud.  
SS. Mart.  
Card. A-  
pol. p. 15.

Andr. ca.  
1. p. 41. 6.  
Proximi.

M. An-  
drews his  
crypticall  
cauill a-  
gainst the  
testimony  
alleged  
out of S.  
Ephrem.



the word *Crypta*, for that *Vossius* the Translatour signifieth in his Epistle to the reader, in the beginning of the first Tome, that he had a speciall help for his translation, by two very ancient manuscripts, or written copyes of *S. Ephrems* workes, which are to be seene in *Crypta ferrata* ( a famous monastery neere to *Rome* called, commonly in Italian *Grotta ferrata*) of which manuscripts the one was written in the yeare of our Lord 531.

44. But what cause had *M. Andrews* to iest at this? Sure I am, that in the iudgement of any indifferent man, it may serue for no small iustification of the translatour, that he fortifyeth his translation with the authority of such an ancient manuscript, written aboue eleuen hundreth yeares agoe, and yet extant to be seene so neere to *Rome*, where his Tomes were printed, especially seeing that there is such continuall recourse, and confluence thither from *Rome* ( by reason of the celebrity of that Monastery ) that he might well think he should quickly be discovered for an impudent, and notable liar, in case he should faygne the same. And therefore for his further iustification in this poynt, he also directeth his Reader to the very Classe where the sayd manuscripts are, to be found in the Library of *Grotta ferrata*, to wit, vnder the tytles of these Greeke letters  $\Omega$ , and  $\Upsilon\Upsilon$ . Besyds, that he declareth also further that he conferred the same copyes with dyuers other which he saw, and are yet to be seene in the *Vatican* at *Rome*, and in the library of Cardinall *Sforza*.

45. So that these particularities being considered, no man can with any reason, or without extreme malice imagin any fraudulent meaning in the translatour, seeing he remitteth his translation to the examination

nation of so many learned men, as *Rome* continually affoordeth, who might with all facility conuince him of fraud, if he had vsed any: and therefore *M. Andrews* sheweth more malice, then wit, in this exception, as also in that he reiecteth the translation, because the author thereof was a Catholyke. For albeit he say that Catholykes haue lost their credit in matters of that kind, yet I hope the discreet Reader (who hath already seene by many examples how litle credit *M. Andrews* deserueth) will not easily belieue him without some further prooffe then his bare word. And this it seemeth he himselfe feareth, and therefore seeketh another shift in these words: *Longè aliter Tomo primo germanus Ephrem &c.* The true *Ephrem* in his first Tome <sup>Andr. vbi supr.</sup> (where he prayeth, and doth not make orations) sayth farre otherwyse, calling vpon God alone in euery prayer, not so much as naming any Saynt, yea there he speaketh to God in this manner: *Ad te, ad prater te neminem orationem facio,* <sup>M. Andrews his coggery.</sup> to thee, to none but thee I make my prayer. So he; not quoting any particuler Treatise, or chapter, where the words which he cyteth are to be found; which by all lykelyhood he omitteth of purpose, the better to cloke a peece of coggery, which he may be worthily suspected to haue vsed in this poynt.

46. For whereas he mentioneth the first tome of a true *Ephrem*, thou shalt vnderstand, good Reader, that there are no other works of *S. Ephrem* extant in Latin, but only the three Tomes aboue mentioned set forth by *Vossius*; except a litle pamphlet contayning a few sermons translated by a monke of *Camaldula*, which cannot deserue the name of a Tome: besides that, there is not any such prayer therein as he mentioneth, for ought I can find. And put the case



*Psal. 50.*In what  
sense it is  
sayd that  
we pray  
to God  
alone.

he could there shew the same words which he cyteth, yet they may be so vnderstood, that they will make nothing for his purpose. For euen as *David* when he had committed homicide, and sinned not only against God, but also against his neyghbour, sayd neuertheless to almighty God, *Tibi soli peccaui*, I haue sinned against thee alone, because all sinne against man, doth finally redound to God: euen so, for as much as all our prayer is finally directed to God the author, and giuer of all grace, and goodnes, we may well say, that we pray to none but to him; albeit we vse therein the interuention, and assistance of Angels, Saynts, or men, by whome we also pray to God, when we craue, or procure their prayers to him for vs.

*Ro. 15.*  
*Ephes. 6.*  
*Thes. 3.*  
*Col. 4.*  
*Heb. 13.*

47. And in this sense, no doubt that manner of prayer is to be vnderstood, if any such be in *S. Ephrem*, or in any other ancient Father: for otherwise it should contradict the custome of the Apostle, who vsed to craue the prayers of the *Romans*, *Ephesians*, *Thessalonians* and others to whome he wrote, as also all good Christians are wont to recomend themselves to the prayers one of another, and are warranted so to do by the holy Scripture: so as I shall not need to say any more concerning his true *Ephrem*, vntill he giue me further newes by whome he was translated, and published, how many tomes there are of him, and in what part of his first tome those words which he cyteth are to be found. And whereas he concludeth his censure vpon this place, with another deuysse, affirming that *S. Ephrem* might perhaps play the Oratour, and inuocate Martyrs by a figure called *Prosopopæia* (whereupon, sayth he, you may perhaps ground an example of Rhetorik, but no rule of Diuinity) I will differre the answer.

I were thereof for a while, because he handleth the same point more amply afterwards vpon another occasion.

48. In the meane tyme I will proceed to the examination of his censure vpon a place of *S. Chrysostome* which the Cardinall cyteth thus: *Nam & ipse qui purpuram indutus est &c.* For he also which is clad with purple commeth to embrace these tombes, and all pryde layd aside, to pray to the Saynts, that they may pray to God for him.

To this he answereth in substance, that the homily from whence it is taken (to wit the 66. *ad populum Antiochenum*) is not *S. Chrysostomes* by the opinion not only of *Erasmus*, but also of our *Garetius*, yea and that the Cardinall himselfe knoweth that *S. Chrysostome* did not make 26. Homilyes *ad populum Antiochenum*, and much lesse 66. But heere I must aduertise him, that as the Cardinall knoweth that *S. Chrysostome* made not 66. Homilyes *ad populum Antiochenum*, so he also knoweth very well that all those homilyes are taken out of other vndoubted works of *S. Chrysostome*, and namely that very place which the Cardinall alledgeth, is to be seene word for word in *S. Chrysostomes* Homilyes vpon the Epistle to the *Corinth.* where the words

cyted by the Cardinall in Latin are in Greeke thus: *Καὶ γὰρ αὐτὸς ὁ τὴν ἀλουργίδα περικέμενος ἀπέρχεται τὰ σῶματα ἱκῆνα περιπτυσσόμενος καὶ τὸν τύφον ἀποθέμενος ἕστηκε διόμενος τῷ ἁγίῳ ὡς αὐτῷ προσῆναι παρὰ τῷ θεῷ.*

49. This I haue thought good for the satisfaction of those that vnderstand the Greeke to lay downe out of the Greeke text, in the 26. homily of *S. Chrysostome* vpon the second Epistle of *S. Paul* to the *Corinthians*, where there followeth in lyke māner further testimony for the *Inuocation* of Saynts, which is also to be

*S. Chrys.*  
*Hom. 66.*  
*ad Pop.*  
*Antioch.*  
*Card. A.*  
*pol. p. 14.*  
*Andr. pa.*  
*41 6. lam-*  
*dudum.*

*Ho 26. in*  
*2 ep. ad*  
*Cor.*



A further  
testimony  
of S. Chry-  
sostome  
touching  
the inuo-  
cation of  
Saynts.

scene in the 66. homily *ad Populum Antiochenum*, albeit the Cardinall thought it needles, as it seemeth, to alledge the same, because the former seemed to him sufficient; neuertheles I thinke it not amisse vpon this occasion to add a few words, which follow in the Greeke text, thus: *καὶ τῷ σκηνοποῖ, καὶ τῷ ἁλίῳ προσκύνει, καὶ τελευτῶν ἁγίων δέεται: ὃ τὸ διαδήμα ἔχων*: that is to say, *and which hath (or weareth) the diademe prayeth to the tent-maker, and the fisher, as to his patrons, yea though they be dead.* Thus sayth S. Chrysostome in the same place immediatly after the words alledged by the Cardinall, as it may be scene not only in the 66. homily *ad populum Antiochenū*, but also in the homilies vpon the Epistle to the *Corinthians*, which are acknowledged by all men to be S. Chrysostomes works. So that there is no doubt, but that the words alledged by the Cardinall are S. Chrysostomes, and do correspond to the Greeke text word for word, in which respect the testimony cānot be auoyded, and shifted of by M. Andrews, as eyther corrupt, or counterfeit.

Andr. vbi  
supra.

This is  
nothing  
els but to  
cast shad-  
dowes be-  
fore the  
light, to  
obscure,  
& not to  
seek out  
the truth.

50. And this as it seemeth, he knew well inough, and therefore deuysed another shift, seeming to admit that S. Chrysostome doth say so, and yet denying that it maketh for vs. For, *non quid fecerit*, sayth he, *tum aliquis, sed quid ex Patrum statuta fecerit &c* The King demandeth not what some man did then, but what he did according to the decree of the Fathers, and what at that tyme the Fathers decreed concerning this poynt? Where an act, or deed only is declared, & no decree related, is a voluntary act, as of a matter of free deuotion, and not as of a thing necessary to saluation, which neuertheles the Cardinall undertooke to prone. Thus farre M. Andrewes, turning, and wynding, as you see, to fynd some starting hole if it were

were possible, though he be caught so fast that he cannot escape away. For, whereas he flyeth to his former shift of demanding some decree of the Fathers, and rejecting their testimony of facts, he notably discovereth the weakenes of his cause.

51. For, as I signified before (vpon the occasion <sup>Supra. m. 26. & 27.</sup> of the selfe same answer which he made to a place of *S. Basil*) there was not any sufficient occasion, why the Fathers of the Greek Church should make any Synodical decree at that tyme concerning prayer to Saynts, <sup>Supra. m. 19. & 20.</sup> seeing that there was no question of it among them, but a generall custome, and practise thereof every where, as I partly shewed by the testimony of *S. Basil*, & the same may be clearly euinced euen by this place of *S. Chrysostome*, especially if we consider what followeth immediatly the words alledged by the Cardinall, and me. For *S. Chrysostome* hauing sayd (as you haue heard) that he which was clad with purple (meaning the Emperour) stood praying to the Saynts at their tombes, & that he which weareth the diademe doth pray to the tent-maker, and the fisher, as his Patrons, and protectours, addeth; Therefore darest thou be so bold to say, that their Lord, or Mayster is dead, whose seruants, euen when they are dead, are the protectors of the Kings of the world? And <sup>The custome of prayer to Saynts vniuersall in S. Chrysostomes tyme.</sup> this is not only seene at Rome, but also at Constantinople, for euen here the Sonne of *Constantine the Great*, thought his father to be much honoured, if his body were layd before the Gates of the Fisher. Thus sayth *S. Chrysostome*, with much more to the same purpose, which I omit.

52. For by this it appeareth sufficiently, first, that the custome, and practise of prayer to Saynts was vniuersall, I meane both in the Latin, and in the Greeke Church in the tyme of *S. Chrysostome*, which he signi-



M. Andrews  
impugning  
the custom  
of prayer to  
Saynts  
impug-  
neth an  
argument  
of Christs  
diuinity.

fyeth expressely by naming the two principall Cittyes, and Imperiall Seates, to wit *Rome*, and *Constantinople*, where the same was in vre. Secondly it appeareth that it was not practised only by some obscure person (as *M. Andrews* seemeth to insinuate, when he sayth that the question is not *quid aliquis tum fecerit*, what some man did then) but that it was the custome of most worthy, and remarkable persons, to wit, the most Christian and Catholyke Emperours themselves. Thirdly it is euident by this place, that *S. Chrysostome* hyghly approued this custome and belieued it to be most necessary, and conforme to the Christian and Catholyke verity, seing he doth notably vrge, and exaggerate the same, for the instruction, and edificatio of the people, to shew vnto them, not only the great dignity, and glory of Gods seruants, and Saynts, but also the Omnipotent power, and diuinity of our Saviour Christ.

M. Andrews  
tryfleth  
notably in  
vrgeing the  
Cardinall  
to proue  
that  
prayer to  
Saynts is  
of necessity  
to sal-  
uation.

53. Whereupon it also followeth, that *M. Andrews*, and others who deny this article of Catholike religion, do deny a notable argument of Christs Diuinity. And therefore whereas he contemneth such a fact as this of most Christian & worthy Emperours, so testified, approued and vrge by *S. Chrysostome*, as you haue heard, to proue that Christ is God, it is cleare that he cōdemneth the practise, & beliefe of the Catholyke Church of that age, yea (and if by the decrees of the Fathers which he demandeth, he meaneth their expresse, and cleare doctrine deliuered in their workes) he condemneth also the decree of *S. Chrysostome* touching the same. And whereas he addeth for the conclusion of this poynt, that this fact related by *S. Chrysostome*, was but an *act of voluntary deuotion*, and not of a thing necessary

necessary to saluation ( which he sayth the Cardinall vndertooke to proue ) he tryeth notably; for neyther doth the Cardinall vndertake to proue any such thing, neyther is it materiall for the question in hand, whether it be of necessity to saluation, or no.

54. The Cardinall vndertooke only to proue that the doctrine of the Protestans reiecting prayer to Saynts, is not the faith of the old primitiue Church, which he promisseth to proue by the testimony of the Fathers of the first 400. or 500. yeares, as it appeareth expressely by his owne words. *Sequitur*, saith he, *ut ostendamus fidem &c.* It followeth that we shew the faith ( which the King defends ) *not to be the faith of the old, and primitiue Church &c.* And agayne a litle after, hauing signified that his Maiesty in his preface, admitteth the 3. Creeds, the 4. first Generall Councells, and the vniforme doctrine of the Fathers of the first 400. ( or as it is in the English copy 500. yeares ) he declareth that amongst other poynts of Catholike religion his Maiesty condemneth Prayer to Saynts, and the veneration of Reliques, as superstitious. Whereupon the Cardinall sayth: *Accipiam Intercessionem Sanctorum &c.* I will take in hand the intercession of Saynts, with the veneration of reliques, which if I can shew to be approued by an vniuerse consent of the Fathers of the first 400. or 500. yeares, I shall withall proue that the King of Englands faith is not the faith of the old, & primitiue Church, but the deuyses & heresies of late inuouatours. Thus saith the Cardinall, without touching any way the question, whether prayer to Saynts be necessary to saluation, which as I haue sayd litle importeth for the decision of the controuerfy, whether the primitiue Church held it to be lawfull or no.

*Apol.*  
*Card. p. 11.*  
*§. Sequitur*

*Ibid p. 12.*  
*§. Accipiam*



M. Andrews  
impugning  
the custom  
of prayer to  
Saynts  
impugneth  
an argument  
of Christs  
diuinity.

fyeth expressely by naming the two principall Cittyes, and Imperiall Seates, to wit *Rome*, and *Constantinople*, where the same was in vre. Secondly it appeareth that it was not practised only by some obscure person (as *M. Andrews* seemeth to insinuate, when he sayth that the question is not *quid aliquis tum fecerit*, what some man did then) but that it was the custome of most worthy, and remarkable persons, to wit, the most Christian and Catholyke Emperours themselues. Thirdly it is euident by this place, that *S. Chrysostome* hyghly approued this custome and belieued it to be most necessary, and conforme to the Christian and Catholyke verity, seing he doth notably vrge, and exaggerate the same, for the instruction, and edificatiō of the people, to shew vnto them, not only the great dignity, and glory of Gods seruants, and Saynts, but also the Omnipotent power, and diuinity of our Saviour Christ.

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*Apol. Card. p. 11. §. Sequitur*

*Ibid p. 12. §. Accipiam*



55. For there is no doubt but that many things are, and may be lawfull, yea very comendable, and bechoouefull to saluation, though they are not of such necessity, but that a man may in some cases be saued without them; as for example, the Euangelicall Counsayles, and many workes of supererogation (as almes, fasting, and such lyke, which consist in acts of voluntary deuotion) are conuenient and notable helps, though not absolutly necessary to euery mans saluation. And therefore albeit his Maiesty seemeth not to bynd himselfe further to admit the vniforme consent of the Fathers, then in matters necessary to saluation; yet for as much as the question concerning *Prayer to Saynts*, which the Cardinall vndertook to handle, is only whether the primitiue Church held it to be superstitious (as his Maiesty affirmeth it to be) the Cardinall needed not to debate and discusse, whether it be of necessity to saluation; and therefore he forebare to speake thereof, as needles, and impertinent to the question in hand: neuertheles this occasion being now offered, I cannot omit to say, that if *M. Andrewes* do speake heere (not of the act, or practise of praying to Saynts, but) of the beliefe of the doctrine, demanding, whether it be of necessity to saluation to belieue that prayer to Saints is lawfull, I must needes tell him that it is so necessary, that if he, or any man els do obstinately deny, and impugne it, he is an heretike, and consequently cannot be saued, and the reason is because he impugneth the beliefe, and practise of the vniuersall Catholike Church, which our Sauour hath commaunded vs to *heare, and obey*, vnder payne to be *held as Ethnicks, and Publicans.*

56. Besides that, considering the inestimable benefits

enefits that we may receiue both spiritually, and temporally by prayers to Saynts, whereof the whole Church hath had sufficient, and publyke experience in all ages (as it is most euidēt by the testimonies of these fathers, for the tymes when they liued) it cannot be denied, but that to omit the practice of it, were extreme folly, and to contemne it were impiety. So as *M. Andrews* may now choose whether he will belieue, and practise this doctrine with the whole Catholyke Church, or els shew himselfe a foole in neglecting it, impyous in contemning it, or an heretyke in condemning and impugning it. And thus much for his censure vpon the place of *S. Chrysostome*.

57. The next place which he censureth, is of Saynt *Maximus* Bishop of *Turin*, alledged by the Cardinall thus: *S. Maximus in sermone &c. S. Maximus in his sermon made in the prayse of S. Agnes sayth: O splendida virgo &c. O worthy Virgin &c. we beseech thee, with as feruent prayers, as we may, that thou vouchsafe to remember vs.* To this *M. Andrews* answereth that the homilyes of *Maximus*, and almost all the rest which goe vnder the tytle of *Sermones de tempore*, and are of Saynts, are not very much to be esteemed: that this very homily which the Cardinall cyreth as of *Maximus*, was a long tyme held to be of *Ambrose*, and that now we haue made it to be the homily of *Maximus*: that we are wont to attribute these homilyes sometymes to one, and sometymes to another, as it pleaseth vs to make tytles: and finally, that *nec fides certa, ubi author incertus*, there is no sure credit to be giuen to a worke, wherof the author is vncertayne. So he. But how much this his censure is to be esteemed you may partly ghesse by his lyke censure vpon an homily of

Folly to neglect & omit prayer to Saynts, impiety to contemne it, heresy to cōdemne it.

Card. A. pol. p. 179  
S. Max. in ser. de laud. S. Agnet.

Andr. p. 42. 6.  
Maxim.



See chap. 4. *S. Augustine de tempore*, whereof I treated amply in  
 nu. 22, 23. the 4. Chapter, and touched also againe in the last  
 & 24. See Chapter by occasion of an homily of *S. Maximus* made  
 chap. 5. nu. in the prayse of the Apostles, which I proued to be his,  
 16. & 17. as also that he wrote diuers other homilies, as well *de*  
*tempore*, as of particuler Saynts, whereto I remit thee,  
 good Reader, to auoyd a needles repetition thereof.

*S. Am-  
 bro. de Vir-  
 gin. & li.  
 4. ep. 33.*

58. And whereas *M. Andrewes* sayth heere, that  
 this homily in the prayse of *S. Agnes* was a long tyme  
 held for an homily of *S. Ambrose*, he might haue done  
 well to haue told vs where he findeth the same. True  
 it is, that *S. Ambrose* in his booke *de Virginibus* wryteth a  
 notable *encomium*, or prayse of *S. Agnes*, and in his  
 Epistles he wrote an elegant discourse of her life,  
 martyrdom, and miracles; but that he was euer  
 thought to be author of this homily, it is but a con-  
 ceipt, or inuention of *M. Andrews* for ought I haue  
 yet seene: and put the case, that that there hath byn  
 some doubt or question whether of them was the au-  
 thor of it, will he conclude, as heere he doth, that

(b) *Vide  
 Bellar. de  
 verbo Dei  
 cap. 20.*

The wri-  
 ters of di-  
 uers parts  
 of holy  
 Scripture  
 vncer-  
 tayne.

therefore there is no credit to be given vnto it? If he  
 will iustify that consequence, he must reiect, diuers  
 parts of the holy Scripture, which neuerthelesse I hope  
 he will acknowledge to be of sound credit; as in the  
 old Testament the booke of the (b) *Iudges*, *Ruth*, and  
*Iob*, of which the author is eyther wholly vnkowne,

(c) *Euseb.  
 li. 3. hist.*

c. 2. *S.  
 Hier. de  
 viris. Illust.*

(d) *Sixt.  
 Senens. l. 7.  
 Biblioth.  
 Sanct.*

or vncertayne: and to omit other in the new Testa-  
 ment, there is euen at this day amongst the sectaries,  
 as there was also in the primitiue Church, great doubt  
 who was the author of the Epistle to the *Hebrews* (c)  
 some ascribing it (as *S. Hierome* testifyeth) to *S.*  
*Clement* who was after Pope, some to *S. Barnabas*, and  
 others to *S. Luke*, and some, as *Sixtus* (d) *Senensis* wit-  
 nessed

messeth, to *Tertullian*: besides that (f) *Luther*, the (g) *Mag. deburgenses*, (h) *Kemnitius*, (k) and *Brentius*, with diuers other Ghospellers, do deny it to be *S. Paules*, or any of the Apostles, or yet Canonically Scripture. And albeit (l) *Caluin* and diuers of his followers admit it for Scripture, yet they doubt greatly who was the author of it.

59. So as if *M. Andrews* will stand to his owne inference he must needs conclude, that the Epistle to the *Hebrews* is of no sound credit, which I thinke he will be loath to say, seeing that all the English Clergy doth at this present acknowledge it for Canonical Scripture. Besides, that although it should be true which he sayth (to wit that it hath byn doubted whether *S. Ambrose*, or *S. Maximus* were author of that homily) yet that can be no sufficient reason to reject the doctrine of it, but rather an argument to fortify, and approue it, as both very sound, and very ancient, seeing that it hath byn alwayes ascribed to one of those two ancient, learned, and holy Fathers: and therefore to conclude, you see that *M. Andrews* hath sayd nothing to the purpose against this testimony produced by the Cardinall out of *S. Maximus*.

60. There followeth another out of *S. Gregory Nazianzen* his oration, in the prayse of *S. Cyprian*, to whome he prayeth thus: *Tu è supernis nos respice, & populum hunc sanctum dirige*: Behold vs from aboue, and direct this holy people. And agayne in the same Oration, the same Father testifyeth that a holy Virgin called *Iustina* did pray vnto the Virgin *Mary*, to deliuer her from danger. To these two poynts *M. Andrews* answereth seuerally: to the first he sayth that the oration is not *liquida fides*, of cleare credit; and his reason is be

(f) *Luth. in prolo. ep. ad Hebr.*

(g) *Mag. cent. 1. li. 2. c. 4. col. 35.*

(h) *Kem. in exam. 2.*

*ss. Concil. Trident.*

(k) *in Conf. ss. V. V. it.*

*semb. cap. de sacra.*

*Scriptura.*

(l) *Calui. mus inst. ca. 10. § 21.*

*et c. 16. § 25.*

*S. Greg. Naz. in*

*laud. S. Cy-*

*pri. Card. Apol. p. 14*

*A cauill a-*

*gainst a*

*place cited*

*out of S. Greg. Na-*

*zianzen. Andr. vii*

*supra.*



cause it is vncertayne who that *Cyprian* was of whome the oratiō was made, as whether he was *Cyprian* Bishop of *Carthage*, or another *Cyprian* of *Antioch*: and then he concludeth: *Ita fluctuat res tota, ita perplexa omnia*: So vncertayne is the whole matter, so perplexe, or doubtfull are all things in that oration. So he. Wherein you see how substantially he argueth, inferring that the matter, and substance of the oration is vncertayne, because it is doubtfull of which *Cyprian* the oration was made, whereas neuertheles he cannot with any reason deny but that the oration is *S. Gregory Nazianzen*: whereupon it must needs follow that albeit *Nazianzen* should be deceiued, and erre in the history, or the persons of whome he speaketh, yet the substance as well of the story, as of the doctrine cōtayned in that oration, was true in his conceipt, and therefore may serue for an assured testimony of his beliefe, & of the practise of the Church in his tyme (which is the only poynt now in question) and therefore seeing that he not only prayed to a Saynt himselfe, but also signified that a holy Virgin did the lyke; it is cleare, that both he himselfe, and also the faythfull people in those dayes, held it to be lawfull, and practised it as occasion requyred.

*S. Hieron.  
comment.  
in cap. 21.  
Matth.*

61. And whereas *M. Andrewes* addeth concerning the latter poynt (to wit, the prayer of the mayd.) that it was *but a fact of a mayd*, and then asketh whether the *fact of a mayd* is a statute of the Church? and whether a rule of fayth is to be grounded vpon a mayds act? I haue sufficiently answered him already touching the statutes, & decrees of the Church concerning this point and now tell him agayne, that there was neyther at that tyme, any need of statutes for prayer to Saynts, which

*See before.  
Matth. 23. 19  
27. Item  
Matth. 23.*

which then was euery where in practise; neyther is it now in question what the Church decreed then touching the same, but what was then generally practised and belieued, which cannot be better, and more clearely proued by any testimonies of the Fathers, then by such as witnesse, not only their owne facts, but also the practise of other Christians, cyther in their dayes, or els in former tymes, as this was which *S. Gregory* affirmeth of that holy mayd.

62. But will you now heare how well *M. Andrews* concludeth all this matter? forsooth he maketh an obiection against himselfe, saying in a different letter (as if the obiection were the Cardinalls) *sed factum non reprehenditur*, but this fact of the mayd is not reprehended by *S. Gregory Nazianzen*: and then he addeth answering to his owne obiection: *Immo, idem illud &c.* yea, but *Epiphanius* sharply reprehended the selfe same, in the same age, in the *Collyridian heretykes*, when it was done by many of the same sexe. Thus saith *M. Andrews*, playing his part kindly, as well in his obiection as in his answer. For in his obiection (wherein he would seeme to speake for the Cardinall, or rather to lay downe his words) he dissembleth altogether what the Cardinall saith to vrge, and fortify that example of the mayde, and therefore forbeareth purposely, as it may be thought, to set it downe in his margent with the rest of the Cardinalls text; who after the words of *S. Gregory* before related (to wit *Virginem Mariam rogauit &c.* She besought the Virgin Mary to succour a Virgin in danger) addeth immediately, *ac paulo post refert eam &c.* and a litle after (*Nazianzen*) declareth that her prayer was heard. *Vicit, inquit, virgo, vincitur demon.* The Virgin (saith he) ouercame, and the Diuel is ouercome.

*Andr. vbi supra.*

A notable collusion of *M. Andrews*.

*καὶ τὴν ταπεινὴν Μαρίαν*

*S. Gregory Nazianzen* highly approoueth prayer to our Blessed Lady.



come. Thus doth the Cardinall vrge this example, which as you see, is of much more force, then to say only (as *M. Andrews* saith) that *S. Gregory* did not reprehend the fact.

63. For albeit his silence in not reprehending it may serue for an argument that he did not mislike it, yet the other clearly proueth that not only he, but also God himselfe did notably approve it, seing he saith that she obtrayned the effect of her prayer, and ouercame the Diuel: whereto I also add, that when that holy Father beginneth to recount the history of the mayde, he sayth thus: *Audite Virgines, ac simul exultate &c. Harken o ye Virgins, and reioyce also, yea all ye that esteeme chastity in matrimony, and loue Virgins, giue care, for to both sorts this my narratio may serue for an ornament.* So he. Whereby it appeareth playnely that he meant to recount that which he would wish to be approued and imitated by others: whereupon it followeth that by this example he exhorted, and encouraged all those whose chastity should be endangered, to craue the help of the blessed Virgin, as that holy mayd did, who thereby (together with her other deuotions of fasting, and prayer to almighty God, which *S. Gregory* relateth) ouercame the Diuel and escaped the danger of his tentation. And could this holy Father more evidently declare what his faith and beliefe was, concerning prayer to Saynts, then not only to relate this fact of a holy Virgin without reprehension of it, but also to signify the happy euent, and successe thereof, yea, and to incyte others to the approbation, and imitation of it?

64. But now sayth *M. Andrewes*, although *Nazianzen* did not reprehend it, yet *Epiphanius* did sharply

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Nazian.  
ubi supra*

*S. Epipha.  
shameful-  
ly abused  
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ly reprove *idem illud*, euen the selfe same fact in the same age in other women. If this be true, *M. Andrews* doth indeed say somewhat to the purpose (at least to proue that the Fathers of that age did not with vnanim consent allow prayers to Saynts;) but if it be false, and that he flatly belyeth *S. Epiphanius*, what shall we think of the mans conscience, and cause. The truth is, *S. Epiphanius* sharply reprehendeth certayne women who vsed at a certayne tyme of the yeare to commit Idolatry to the Virgin *Mary*, adoring her with diuine honour, offering vnto her certayne cakes in sacrifice, as though she had byn a God, or a Goddesse, and they her Priests: whereupon he discourseth amply, prouing first out of the old Testament, that *nusquam mulier sacrificauit, aut Sacerdotio functa est*, women haue neuer sacrificyed anywhere, or executed Priestly function. And then he commeth to the new Testament, where he sheweth also the same, and addeth further, that if women could euer haue byn admitted to Sacrifice, the Virgin *Mary* her selfe should haue done it rather, then any other, neuertheles she neuer did: and finally he concludeth, that the body of the blessed Virgin *Mary* was *reuerenssimum, sed non Deus*, truely holy, but not God.

The heresy of the Collyridians. *S. Epiphanius. bar. 79. de Collyridianis.*

65. By all which it appeareth, that these women, which *Epiphanius* reprehendeth, did not only take vpon them the Priestly function, but also comitted flat Idolatry, adoring the Virgin *Mary* with diuine honour, offering sacrifice vnto her, which is a worship due to God alone. Now then could a man belieue that *M. Andrews*, or any man els that hath care of his reputation would be so shamelesse, to say, that this is *idem illud*, that very selfe same thing which *Nazianzen* sayth that holy Virgin did, who only craued help of the Virgin *Mary*.

*M. Andrews* carelesse of his reputation.



come. Thus doth the Cardinall vrge this example, which as you see, is of much more force, then to say only (as *M. Andrews* saith) that *S. Gregory* did not reprehend the fact.

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ly reprove *idem illud*, even the selfe same fact in the same age in other women. If this be true, *M. Andrews* doth indeed say somewhat to the purpose (at least to prove that the Fathers of that age did not with vnanim consent allow prayers to Saynts;) but if it be false, and that he flatly belyeth *S. Epiphanius*, what shall we think of the mans conscience, and cause. The truth is, *S. Epiphanius* sharply reprehendeth certayne women who used at a certayne tyme of the yeare to commit Idolatry to the Virgin *Mary*, adoring her with diuine honour, offering vnto her certayne cakes in sacrifice, as though she had byn a God, or a Goddesse, and they her Priests: whereupon he discourseth amply, prouing first out of the old Testament, that *nusquam mulier sacrificauit, aut Sacerdotio functa est*, women haue neuer sacrificed any-where, or executed Priestly function. And then he commeth to the new Testament, where he sheweth also the same, and addeth further, that if women could euer haue byn admitted to Sacrifice, the Virgin *Mary* her selfe should haue done it rather, then any other, neuertheles she neuer did: and finally he concludeth, that the body of the blessed Virgin *Mary* was *reuerensanctum, sed non Deus*, truely holy, but not God.

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*M. Andrews* care of his reputation

*Mary*



M: Andrews seeking to discredit a place of Nazianzen hath discredited himselfe.

Mary? Is there no difference betwixt praying, and sacrificyng? betwixt Idolatry, and religious veneration due to Gods Saynts, and seruants? Or betwixt the vsurpation of Priestly function (whereof no woman is capable) and the oblation of priuate prayers, which is as free for women, as men? Doth euery one, or any one that prayeth to Saynts or Angels, crauing their help, and assistance (as that holy Virgin did) doth he, I say, adore them as Gods, commit Idolatry, offer Sacrifice, vsurpe the function of a Priest, as those women did, whome *Epiphanius* reprehended? Truly if *M. Andrews* can iustify this, he may boldly say, and write what he list. So as now you see that whereas he vndertooke to proue that this testimony of *S. Gregory Nazianzen* is not *liquida fidei*, of cleare credit, he hath obscured, or rather clearly lost his owne credit, by an euident, and intollerable abuse of *S. Epiphanius*, without giuing the least blemish, or taynt in the world to the credit of the place that he impugneth: by the which it appeareth euidently, that the *Inuocation* of Saynts was vsuall in the tyme of *S. Gregory Nazianzen*, seeing that he himselfe did both *innocate* Saynts, and also testify and approue the practise of it in others, as you haue heard: and this shall suffice for him.

Apol. Card. pa. 25. Cyril. Hieros. ca- tech. 5.

66. After this *M. Andrews* concludeth his censure vpon the Fathers of the second ranke, with a place of *S. Cyril* alledged by the Cardinall thus: *Cum hoc sacrificium offerimus &c. When we offer this sacrifice* (he meaneth the holy *Eucharist*) *we make mention of them that haue dyed before vs: first of Patriarkes, Prophets, Apostles, and Martyrs, that Almighty God may by their prayers receiue ours.* Thus farre the Cardinall alledgeth *S. Cyril* to proue that Saynts do pray for vs; which albeit *M. Andrews*

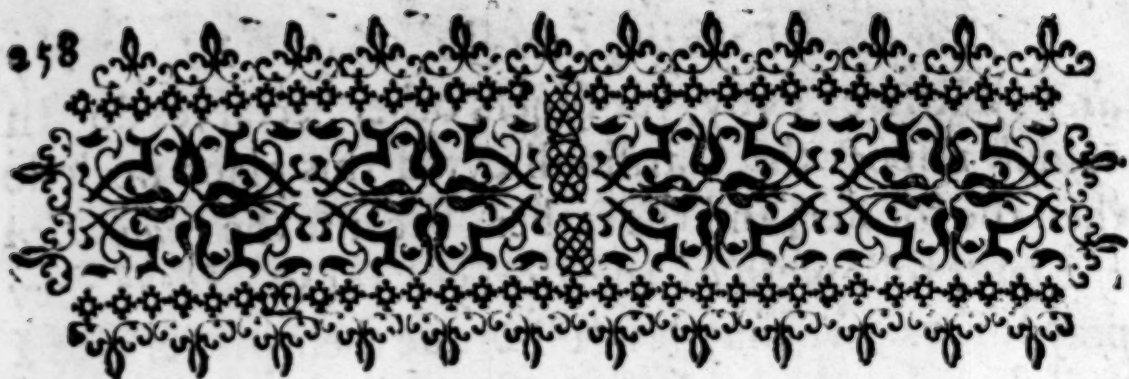
*drews* doth not deny, yet diuers other Sectaryes do. In which respect the Cardinall cyted this place no lesse then the former, and the rather, because the *Inuocation of Saynts* followeth of their prayer for vs; for if they pray for vs, we may lawfull craue their prayers, as I will shew more amply hereafter: so that I shall not need to stand longe vpon this place; only I will say, that whereas by occasion of this he affirmeth, that *S. Augustine* doth teach expressely, that Saynts are not to be *in- uocated* at the altar, though they are named there, I shall haue better opportunity to speake fully of that poynt in the next Chapter; and in the meane tyme I will examine his answere to the Fathers of the third rank, whome he granteth to be true Fathers, and truly cyted, but *nihil ad rem*, nothing to the purpose. And this shall be the subiect of the next Chapter, because so many things occur to be debated, that they cannot be discussed in a few words.

O 2 J A

THE

THE





# THE ANSVVERS

OF Mr.  
ANDREWS  
TO THE FATHERS

OF THE THIRD RANKE,  
are examined, and found to be eyther impertinent,  
fraudulent, or most iniurious to them; namely to  
S. Ambrose; whome he egregiously abuseth.

ALSO

*It is evidently shewed, that the Inuocation of Saynts was  
generally practised and approued, as well by the ancient  
Fathers, as by all other faithfull Christians, in the Pri-  
mitiue Church.*

CHAP. VII.

S. Greg.  
Nyssen  
orat in S.  
Theodor.  
Card. A-  
pol. p. 13.



TO the third rank of Fathers M. An-  
drews reduceth those whome the Car-  
dinall affirmeth to haue expressely in-  
uocated Saynts. As for example, S.  
Gregory Nyssen Brother to S. Basil  
praying to Saynt Theodorus the Mar-  
ter, sayth thus: *Intercede ac deprecare &c. Pray, and*  
*make*

*Absurdities, Falsities, Lyes &c. Chap. VII. 259*  
 make intercession for vs to our common King, and Lord, to  
 obtayne vs grace &c. And a little after: If there be need  
 of greater prayer, or to call vpon the other Martyrs thy bre-  
 thren, assemble the whole company, and pray together with  
 them all, admonish Peter, stirre vp Paul, and Iohn the  
 Deuyne, and beloued Disciple of Christ. Thus saith this  
 ancient Father.

2. Whereto, as also to all other places of lyke  
 quality, and namely to three alledged by the Cardinall  
 out of S. Gregory Nazianzen, S. Hierome, and S. Maxi-  
 mus, M. Andrews answereth in substance, that they are  
 but figuratiue, and Rhetoricall speeches, after the man-  
 ner of Orators, who in *panegyricall* and *funerall* Ora-  
 tions do commonly vse the figures *prosopopaia* and *Apo-*  
*strophe*, whereby they speake not only to dead men, as  
 though they were liuing, but also to senselesse things,  
 as Ambrose doth to the water of Baptisme, Eusebius to  
 Piety, Nazianzen to the Feast of Easter. And for the  
 confirmation of this, he addeth that the Fathers them-  
 selues, when they spake to Saynts in that manner do  
 not suffer themselves to be otherwyse vnderstood, see-  
 ing they confesse diuers tymes that they know not  
 whether those to whome they speake, do heare them,  
 or no; for so, sayth he, doth Nazianzen in an *Apostro-*  
*phe* to the soule of Constantius the Emperour, and in  
 the funerall Oration of his sister Gorgonia; as also  
 Gregory Nissen in his Oration vpon Theodorus the Mar-  
 tyr; and Hierome in his Epitaph vpon Nepotianus.  
 Whereupon he concludeth, that when the Fathers do  
*innocate* Saynts by name in their panegyricall, and  
 funerall Orations, Homilyes, or Sermons, they do it  
 not as Christians, and Deuines, but as Orators and Rhe-  
 toricians; to wit, as the pagan Orator did, when he

Andr. p.  
 42.9. Venio  
 & seq.

Ambros.  
 in Luc. 10.  
 cap. 12.  
 Euseb. in  
 vita Con-  
 stant. Na-  
 zian. orat.  
 in pascha.

M. An-  
 drews  
 would  
 make the  
 ancient  
 Fathers  
 better Or-  
 ators the  
 Christians



said, *Marce Druse te appello*, I call vpon thee *Marcus Drusus*: or as the Poet sayd, *Audis hac Amphiaræ sub terram abdite*? dost thou heare these things, O *Amphiaræus*, being hid vnder the earth?

3. And to this effect he maketh a larger discourse then he is commonly wont to doe, imploying therein all the art he hath, because he seeth it to be very needfull to dazell the eyes of the Reader with the splendour of a Rhetoricall answer: but truly he had need of more Rhetorik then euer had *Cicero*, or *Demosthenes* to perswade a learned, and discreet Reader, that the Fathers do *inuocate* Saynts rather as *Orators*, then as *Christians*, rather in shew then in deed, and by Rhetorical figures, rather then with religious deuotion. And therefore whereas the confirmation, and prooffe of this his conceipt, consisteth specially in that he sayth the Fathers themselues do seeme now and then to doubt, whether those whome they *inuocate* in that manner do heare them, I must admonish him of foure things, for the full answer of his obiection.

4. First that he make a difference betwixt the soules of dead men in generall, and of such as are known Saynts, and honored by Almighty God with publyke miracles: for albeit the Fathers in the funerall

1. Orations of some lately dead, might seeme with great reason to doubt whether they heard them, or no (knowing right well that the dead, yea though they were good men are not receiued into glory vntill they haue, as our Sauour speaketh, payd *the last farthing* of the debts contracted in this lyfe) yet they made no such doubt concerning the Saynts whose feasts were publickly celebrated in the Church, as were the feasts of *S. Theodorus* the Martyr, *S. Cyprian*, and *S. Agnes*, of whome

whome, the first was innocated by S. Gregory Nissen, the second by S. Gregory Nazianzen, and the third by S. Maximus in their festiuall dayes, celebrated with great solemnity, was it appeareth in the Orations, and Homilies of the sayd Fathers cyted by the Cardinall.

Secondly, he is to vnderstand that such conditionall speeches, as he objected out of S. Gregory Nazianzen in his Apostrophe to the soule of Constantine the Emperour (to wit, *si quis tibi istarum sensus sit*, if thou haue any feeling, or vnderstanding of these things) and agayne to his sister Gargonia (*si sancta anima hac ultra presertiscant*, if holy soules do vnderstand things of this quality) these, I say, & such lyke do not alwayes signify a doubt in him that vseth them, but rather sometymes an affirmatiō, or assurance of that which he may seeme to doubt of, being vsed rather by the way of obsecratiō, the other wyse. As for example, if a man should say to some great fauorite of a Prince, If you haue any credit with your Mayster, procure me this fauour. Or if one deare friend should say to another, If you loue me, do this for me; these maners of speech do signify nothing els in effect, but because it is certayne, that you haue so great credit with your master, that you may obtaine of him what you will; procure me this grace at his hands: or because I am sure you loue me, therefore let it appeare in doing this for me; as the Apostle S. Paul vsed the like speech to Rhodimo, when he requested him to receiue againe Onesimus his slave who was run away from him: Si me, sayth he, socium habes &c. If thou take me for thy fellow, receiue him as my selfe, as if he should haue said, because I am well assured that thou takest me for thy fellow in Christ, therefore

2.

Conditionall speeches do not alwayes suppose a doubt in the speaker.

Epist. Phil. lerm.



Ibid.

3.  
M. An-  
drews  
maketh  
the an-  
cient Fa-  
thers very  
vnchri-  
stian and  
wicked  
Oratours.

Melanch.  
in antisth.  
vera  
doctri. &  
Pontif.  
Magdeb.  
cent. 1. l. 2.  
c. 4. colum.  
340. Brent  
in Apol.  
Confes.  
V Vittemb.  
Beza. in  
Respons. ad  
Nicolaum  
Seluoc.  
Andr. cap.  
8. p. 150.  
lin. 45.

receiue him as my selfe; and that the Apostles meaning was no other then this, it is euident by that which followeth, when he sayth; *Confidens in obedientia tua* &c. trusting in thy obedience, I haue written vnto thee, knowing that thou wilt doe aboute that which I say. Therefore M. Andrews must not make such a generall rule of such condicionall speeches as he doth, but rather vnderstand, that when the Fathers do vse any such concerning glorified soules, and knowne Saynts, they vse them no otherwyse then as affirmations, or rather earnest obsecrations, as if they should say, because I am sure thou knowest what is done heere on earth, therefore help, and assist those which recommend themselves vnto thy prayers.

6. Thirdly, I wish M. Andrews well to consider how absurdly he maketh the Fathers ( I will not say rather *Orators* then *Christians*, as he himselfe termeth them, but ) very vnchristian, and most wicked Orators, if it be true which he, and his fellowes teach concerning the *Inuocation* of Saynts. For who knoweth not, that all the sectaries of this tyme do hold the same to be iniurious to Christ ( yea and diuers of them affirme it to be blasphemous, and Idolatricall; for so teach Melanchthon, the Magdeburgenses, Brentius, Beza, and diuers others of them ) and M. Andrews himselfe sayth, that when we *inuocate* Saynts, we giue them the place of *Christ*, and make other mediators besides him, wherein he signifieth euidently, that we do iniury to Christ. And if this be true, what a wicked, and impious Rhetorik was this of the fathers not only to *inuocate* Saynts themselves, but also to induce others vnto it by their example?

7. For although there is no doubt, but that in their writings

writings, & specially in their panegyricall & funerall Orations they vsed all ornamēts of Rhetorike fit for the subjects wherof they treated (in matters wherein there was no danger of scandall, or errour) yet it were absurd to think that they would vse them in such sort that their audience might be scandalized, and drawne into errour thereby, or that they would themselves, so much as in shew and apparence, violate the least poynt of Christian doctrine, or seeme to do iniury to *Christ*; or finally that they sought rather to be eloquent then religious: and therefore *M. Andrews* must eyther acknowledge the *Inuocation* of Saynts to be lawfull, or els confesse that he hath a most profane, and irreligious conceipt of the ancient Fathers, in affirming, as he doth, that they vsed the same, not as *Deuynes*, but as *Rhetoricians*, and not as *Christians*, but as *Orators*.

8. Lastly to put this matter out of all doubt, and to discover the impertinent vanity of *M. Andrews* in this poynt, let vs cōsider the circumstances of one of the places now heere in question betwixt the Cardinall, *S. Greg.* and him, I meane the lame place of *S. Gregory Nissen*, *Nissen.* which I haue layd downe before, taken out of his ora- *orat. in* tion made in the solemnity of the feast of *S. Theodor*<sup>s</sup> the *Theodor.* *Mart.* Martyr, wherein *S. Gregory* hauing first touched the great celebrity of the feast by the confluence of all sorts of people, farre and neere, moueth them to consider thereby how God rewardeth the iust man, not only in earth and thereby also incyreteth them further to aspyre to the lyke rewards, by the imitation of the vertues of those whome God so honoureth; and to this end he discourseth amply of the great honour that was euery where exhibited to the reliques of martyrs, and particularly of that holy Martyr in that place, and feast, elegantly



Pictures  
of Mar-  
tyrs vsed  
in Chur-  
ches, and  
highly ap-  
proued  
by S. Gre-  
gory Nyf-  
sen.

The great  
devotion  
of Chri-  
ans in the  
reuerent  
touching  
of holy  
reliques,  
approued  
by S. Gre-  
gory Nyf-  
sen.

The In-  
uocation  
of holy  
Martyrs  
expresly  
mentio-  
ned and  
allowed  
by S. Gre-  
gory Nyf-  
sen.

legantly declaring the magnificence of the Church  
where this feast was celebrated, adorned with excellent  
workmanship of all sorts, and namely with pictures,  
lively expressing the particularities of his Martyr-  
dome, wherein, by the way, we may note the vse of  
the pictures of Saynts in Churches in those dayes, yea  
and that they were held to be very profitable for the  
instruction of the people, seeing that S. Gregory Nissen

sayth also vpon this occasion: *Solet enim pictura tacens in  
pariete loqui, maxime q. prodesse*: for the picture which is  
silent vpon the wall is wont to speak, and to profit  
exceedingly. So he, giuing to vnderstand, that the sight  
of the picture, or paynted history did greatly edify the  
people, and styre them vp to the imitation of the  
Saynts vertues, and holy lyfe. But to proceed.

9. After this the same Father relateth the feruent  
devotion of the people, greatly desiring to approach to  
the tombe of the Martyr; *Credens*, sayth he, *contrecta-  
tionem eius esse sanctificationem, & benedictionem*, belie-  
uing that the very touching of it would be a sanctifica-  
tion & benediction; yea seeking to get but some of the  
dust about the tombe, esteeming the same as a thing of  
great pryce; and if they could haue the good fortune to  
touch the reliques themselves, he appealeth to their  
owne experience and knowledge, how prosperous,  
and happy they would thinke themselves, and how  
they would imbrace the sayd reliques, kisse them, and  
apply them to their eyes, eares, and all the instruments  
of their senses. *Deinde* saith he, *deuotionis & affectionis la-  
chrimas Martyri pro.* And then pouring forth teares of  
denotion and affection to the Martyr, as though he were  
there whole, and aline, they exhibite their humble petition  
vnto him, as to the seruant of God, and as one that being  
inuocated

*inuocated* ( for so signifieth the Greeke (d) word ) *recei-*  
*ueth what gifts soeuer he will.* Thus saith this ancient,  
 and holy Father, and then concludeth: *ex his omnibus,*  
*o popule pie, discite &c. O pious, or godly people learne by*  
*all this, that the death of Gods Saynts, is honourable, and*  
*precious in his sight.* (d) *ἐπικαλῶμαι*

10. All this I haue thought good to lay downe at  
 large, first to confirme all that which hath hitherto  
 byn treated concerning the custome of the Church at  
 that tyme, not only in the veneration of holy reliques,  
 but also in the expresse *Inuocation* of Saynts: secondly  
 that this holy Father making all this discourse in the  
 solemnity of that Martyrs feast, to styrre vp the peo-  
 ple as well to deuotion towards God, and the Martyr,  
 as to the imitation of the Martyrs vertues ( for so he  
 himselfe professeth ) did highly approue all that which  
 he hath heere related, and consequently when after-  
 wards in the conclusion of the Oration he himselfe *in-*  
*uocated* the Martyr, he did it of pure deuotion and not  
 of vayne ostentation of his eloquence, not as a flan-  
 ting Rhetorician, or Oratour, but as a religious *De-*  
*uine*, and deuout Christan, a pious Pastour, and teacher  
 of his flock, to whome he preached, for whome he  
 prayed, and whome he sought to moue by his owne  
 example, to concurre with him in the *Inuocation* of the  
 Martyr. S. Greg. Nysien. vbi supra.

11. Wherein also M. Andrews may if it please  
 him note the word *Inuocation* vsed by this Father for  
 prayer to the Martyr, of whome he sayth, that the  
 people prayed vnto him, and called vpon him as the My-  
 nister of God, and as one that receiued ( or obtrayned of  
 God ) what gifts he would *ἐπικαλῶμαι* that is say, being  
*inuocated*; for I thinke M. Andrewes will not deny that



ἱπικαλῶν in Greeke doth properly signify *innocare* in Latin, and in English to *innocate*. And therefore because he is so curious to runne to the Greeke in all occasions to examin our cytations of the Greeke Fathers, I remit him heere to the Greeke; for that I haue byn in this no lesse (if not more) curious then he, hauing searched the old manuscripts of the *Vatican*, where I haue seene two written copyes of *S. Gregory Nyssen*, both of them very ancient, and in them both haue found the Greeke words, as heere I haue layd them downe in the margin, with all the rest, very conforme to the Latin translation; and therefore I hope he can take no iust exceptions thereto.

12. And how then do you thinke he will seeke to elude this euident testimony of this ancient Father? A shifting Marry (forsooth) because he findeth, that he sayth to the Martyr, *ubicumque tandem fueris*, wheresoeuer thou art, he inferreth thereupon, that the Father calleth vpon him doubtfully, and that *fluctuant hic omnia, fides nulla de hijs, securum nihil*; all things are heere vncertaine, no faith or beliefe is to be had of these things, nothing at all secure. So he. And shall then all this serious discourse of this holy Father, directed especial-  
 A shifting euasion of M. Andrews refuted.

Andr. pag 44. lin. 12.

τὸ τῆς ἐν-  
 λαβῆς καὶ  
 τὸ τῆς πα-  
 θῆς ἐπιχέ-  
 οντι; δὲ  
 πρὸς, ὡς  
 ἑκατέρω  
 καὶ φανερ-  
 οῦν τῷ  
 μαρτυρί,  
 τὴν τὴν προ-  
 σβύοντι καὶ  
 οἰκτιρῶν  
 πρὸς  
 τὴν γὰρ.

ly to the glory of God, and the honour of his Martyr, in the solemnity of his feast, in a publike assembly of the people, and for their instruction and edification (wherin he testified, and highly commended their deuotion to the Martyr, the honour they did vnto him, yea to his very reliques, and their expresse *Inuocation*, of him, with *teares of deuotion, and affection*, for so saith the Greeke: ) shall all this, I say, be vncertaine, voyde of faith, and beliefe, voyde of security, only because M. *Andrewes* hath found therein, *ubicumque fueris?*

Can

Can any man imagin that *S. Gregory Nyssen* would publicly bely the people, euen to their faces, or yet approue their deuotion to the Martyr, and their *inuocation* of him, if he did not belieue it to be acceptable to God, and no way repugnant to the Catholike faith?

13. And agayne on the other side, if all that he sayd was true and highly approued by him (as it is euident it was) can we desire a more cleare testimony of the beliefe of this holy Father, and the Church in his tyme concerning the *inuocation* of Saynts? And what then if he should haue doubted where the soule of the Martyr was (acknowledging neuertheles that wherefoeuer he were, he was highly in Gods fauour) would it follow thereon, that all his former discourse was eyther false, or impertinent? Or that he doubted whether the Martyr could heare, or help them that did *in-* M. An-  
*uocate* him? Nay might not *M. Andrewes* rather gather draws his  
directly thereof, that *S. Gregory Nissen*, and the people doubt re-  
believed that the Martyr heard their prayers, saw torted v-  
their deuotion, and vnderstood their actions, yea pon him  
could, and would help them wherefoeuer he were, see- selfe.  
ing that they craued his help, not knowing where he  
was? Of this truly there can be no doubt.

14. But for *M. Andrewes* his better satisfaction in this poynt, I must needs desire him to call to mynd Ioan. 14.  
what our Sauour himselfe teacheth concerning the What S.  
many *mansions* in his Fathers house, signifying thereby Gregory  
that as there be many mansions, so also there are diffe- Nyssen  
rent degrees of glory which God imparteth to his meant  
Saynts; whereby *M. Andrews* may also vnderstand (if when he  
it please him) that *S. Gregory Nissen* alluding thereto, sayd to S.  
had reason to speake doubtfully of the mansion, or Theodore  
place where the Martyr was, and degree of glory, Wherefo-  
euer thou  
art.



Nyssen. vbi  
supra.

wherewith God had blessed him, because no mortall man can know it without speciall reuelation, neyther yet is it knowne to vs in what sort the glorified soules are imploied in the seruice, and prayse of God in those heavenly mansions; in which respect the Father spake also doubtfully thereof, beseeching the Martyr that *wheresoeuer* he was, or howsoeuer he was imploied in Gods seruice, he would vouchsafe (as an inuisible friend) to come to visit the assembly of those that honoured him, and to prayse and thank God, togeather with them, euen for the rewards that God had bestowed vpon him, for shedding his blood in the confession of his faith.

M. Andrews a  
wrangler  
in the  
highest  
degree.

15. This then beeing so, I leaue it to thee, good Reader, to iudge whether *M. Andrews* be not a true *λογολαχος*, and a Wrangler in the highest degree, seeing that he not only dissembleth the whole drift, and scope of this ancient Father, and all the substance of his discourse; but also impugneth the same with some of the Fathers owne words, or his manner of speech, ill vnderstood, and wrested from the Fathers meaning: besides that, it also appeareth, what a friuolous and vayne euasion he hath sought heere to auoyd the force of diuers pregnant, and vnswerable places alledged by the Cardinall, I meane not only this of *S. Gregory Nyssen*, but also the others before mentioned, to wit, of *S. Gregory Nazianzen*, *S. Hierome*, and *S. Maximus*, inuocating expressly *S. Cyprian*, the holy widdow *Paula*, and *S. Agnes*: all which, as also all other places to the same purpose he laboureth to frustrate (as you haue heard) with a deuise of an *Apostrophe*, and a *prosapopæia*; whereas no man can doubt, but that those Fathers did therein exercise acts of pure deuotion (as  
you

vnanswerable

you see *S. Gregory Nyssen* did) according to the belife, and practice of the whole Church at that tyme; which is euident by the testimonyes that you haue heard already, and wilbe much more manifest by those that yet rest to be examined. And this shall suffice for this poynt.

16. The next place that he taketh in hand to answer, is one of *S. Ambrose* in these words: *Obsecrandi sunt Angeli &c. The Angels which are giuen vs for Guardians, and defenders are to be prayed vnto; and the Martyrs in lyke manner, whose protection we seeme to challenge, by hauing their bodyes in pledge, they may pray for our finnes, who with their owne blood haue washed away their owne finnes, if they had any. Thus saith S. Ambrose.* *Ambros. l. de viduis. Card. in Apol. p. 13.* Whereto *M. Andrewes* answereth, that the Cardinall might very well haue forborne to produce this place, and not haue cyted it so greedily, as he hath donne, but that, he litle careth (saith he) as it seemeth, that the blood of Christ should be held for superfluous, rather then he would not pray to Saynts; for, *superfluous certè sanguis Christi &c. truly the blood of Christ is superfluous, if Martyrs can wash away their finnes with their owne blood.* *S. Ambrose shamefully calumniated by M. Andrews. Andr. p. 45. §. Poserat.* So he.

17. Wherevpon he also inferreth, that the Reader may preccine heereby, that *Ambrose* wrote this when he was but a *Nonice* in Chistian religion, and that it is no meruaile, if he sayd, that Martyrs are to be prayed vnto, seeing he teacheth, that they haue washt their finnes with their owne blood. Wherein appeareth the modesty of *M. Andrews*, and his good spirit, who rather then he will acknowledge his owne errour (which is euidently conuincd by this place) chargeth this holy Father with the most execrable, and blasphemous do-



doctrine that can be imagined, as to teach that the blood of *Christ* is superfluous; which any Christian heart would abhorre to heare, and much more to hold, and teach; seeing that it must needs follow thereupon, that all Christian religion, and beliefe is in vayne being all grounded vpon the merits of Christs Passion, and his precious blood shed for vs.

S. Ambrose cleared from M. Andrews his slanderous imputation by the vniforme doctrine of holy Scriptures and Fathers.

18. And truly if S. *Ambrose* may be charged with this blasphemous opinion, for the cause which M. *Andrewes* alledgeth, then all the Fathers of Gods Church yea the Apostles themselues may in lyke manner be charged therewith. For all of them say as much in effect, as S. *Ambrose* doth, which also may by some peruerse and hereticall brayne be wrested to the same peruerse sense, albeit to those who do consider the grounds of their doctrine, and beliefe, the contrary is euident. For who knoweth not (if malice do not blynd-fold, and wholly peruert his vnderstanding) that when in the holy Scriptures, and Fathers, any merit, sufficiency, or cooperatiō to saluation is attributed to a man, or to his fayth, works, or any endeauour of his, the same is vnderstood to proceed principally from the merits of Christs Passion, which is the cause, ground, and foundation of all grace, goodnes, and merit in man; and therefore is alwayes supposed, and necessarily vnderstood in all such manner of speech, as this of S. *Ambrose*, though it be not expressed.

Nazian.  
orat. 1. in  
Iulian.

19. As when we read in S. *Gregory Nazianzen* that certayne Christian souldiars hauing committed Idolatry, exhorted one another, *vt Christo satisfacerent sanguine suo*, to satisfy Christ with their blood: and

Cypr. li. 4.  
ep. 2.

in S. *Cyprian*: *omnia peccata passione purgare*, to purge all finnes by passion, or suffering. And agayne in another place,

place, *redimere peccata &c.* to redeeme sinnes with iust Idem li. 10  
sorrow, and satisfaction; and to wash the wounds ( of ep. 3.  
sinne) with teares. Also in the same Father, *Deo precibus, li. 3. ep.*  
*& operibus satisfacere*, to satisfy God with prayers, and 14.  
workes: and, *sordes eleemosynis abluere*, to wash away in ser. de  
the filth ( of sinne ) with almes. And in Origen, *Pæni- opere &*  
*tendo, flendo, satisfaciendo delere quod admissum est*, to eleemos.  
abolish, or blot out that which hath byn committed, Origen. bo.  
with repentance, weeping, and satisfaction. Also in 6. in exod.  
Tertullian, that the sinner hath *cui satisfaciat*, to whome  
he may giue satisfaction, and that God doth offer vs, Tertul. li.  
*impunitatem pœnitentia compensatione redimendam*, im- 1. de pœ-  
punity, or remission of punishment to be redeemed niten. ca.  
with the recompence of pennance. 7. Ibid.  
ca. 6.

20. We read also in *Ireneus*, that our goods, or  
substance being giuen to the poore, *solutionem faciunt* Iren. li.  
*præterita cupiditatis*, do cause solution ( or remission ) 4. c. 26.  
of our former couetousnes. Also in *S. Augustine*, that in fine.  
for daily, and light sinnes, *quotidiana oratio fidelium sa-*  
*tisfacit*, the daily prayer of the faythfull doth satisfy. S. Aug.  
And in *S. Hilary*, that *Dauid facti veteris crimen lacrymis* in enchiri-  
*abluir*, *Dauid* washt away the fault of his old deed dio ca. 71.  
with teares. In *S. Chrysostome*, that *S. Peter adeo abluir* S. Hylar.  
*negationem &c.* did so wash away his denyall of in psalm.  
Christ ( with his teares, or repentance ) that he was 118. in  
made the chiefe Apostle. And agayne in the same fine.  
Oration; *Vna anima quam lucrati fuerimus &c.* One S. Chrys.  
soule which we haue gayned, may abolish the wayght of innu- orat. 5. ad-  
merable sinnes, *animaq; redimenda fieri precium in illo die*, uers. lud.  
and become a price to redeeme our soule in the day of  
iudgement. Finally, to omit innumerable other places S. Greg. li.  
of the rest of the Fathers, *S. Gregory the great* tea- 6. in 1.  
cheth, that *peccata delenda sunt austeritate pœnitentia*, Reg. 154  
ca. 2.

sinnes



sinnes are to be blotted out with the austerity of penance, and, that *possunt satisfactione purgari*, they may be purged with satisfaction. Thus say these holy Fathers.

21. And now will M. Andrews charge them all to teach, that the *bloud of Christ is superfluous*, because they speake of mens satisfaction for sinne (by washing the same with teares, and by purging, and redeeming them with almes, penance, and Martyrdome) without mention of Christs satisfaction for vs? May he not take the lyke exception also to diuers speeches in the holy Scripture as *peccatū tuum eleemosynis redime*; Dan. 4. redeme thy sinne with almes, *miser cordia, & veritate* Prou. 16. *redimitur iniquitas*, iniquity is redeemed with mercy, & Rom. 8. *verity: spes salui facti sumus*, we are saued by hope; *baptisma* Tit. 3. *vos saluos facit*, baptisme saueh you; *saluos nos fecit per lauachrum regenerationis*, he hath saued vs by the water of regeneratiō; *operamini salutem*, work your saluation, and the lyke in diuers other places: may he not, I say, cauill as well agaynst these speeches, as agaynst the other in S. Ambrose? Yes truly.

The reason why baptisme, penance, good works, Martyrdome, and such lyke, are sayd to saue vs, without derogatiō to the Passion of Christ.

22. For the reason is all one in both, it being evident, that the merit of Christs precious blood, and death is presupposed, and necessarily vnderstood as well in the one, as in the other: and as *Baptisme*, and *Hope* are speciall meanes to apply vnto vs the merits of Christs passion (in which respect they are sayd in the Scripture to *saue vs*;) so also teares of repentance, penance, almes, good workes, and Martyrdome (whereof S. Ambrose speaketh) are speciall meanes to apply vnto vs the satisfaction of Christ; and in that respect the Fathers say, that they *satisfy for vs*, *wash away*, *blot out*, and *purge our sinnes*, to wit, as secondary causes that

that haue their operation by the vertue, and force of the first cause ( which is the merits of our Sauours passion: ) and therefore if a man should say, that a Phisician had saued his lyfe, he could not with reason be thought to derogate any thing eyther from the operation of the medicine, or from the prouidence, or power of God, who gaue force to the medicine, and good successe to the Phisician; as neyther he that should say the medicine saued his life, could be thought to do iniury eyther to God, or to the Phisician.

23. For whereas many causes do commonly con-  
curre to one effect, euery cause may well be sayd to  
work the effect, without denyall of the concurrence  
of other causes, and especially of the first cause; by ver-  
tue whereof all the rest haue their operation. So that  
*M. Andrews* sheweth himselfe eyther very ignorant, or  
to too malicious, in saying, that *S. Ambrose* maketh the  
bloud of Christ *superfluous*, because he sayth, that the  
*Martyrs wash away their sinnes with their owne bloud*, as  
though he denyed the vertue of Christs passion by as-  
cribing remission of sinne to Martyrdome, which is  
an inferiour, and secondary cause thereof, as being an  
immediate meanes to apply the force and fruit of  
Christs passion vnto vs; and therefore whereas he  
sayth, it is no meruaile that *S. Ambrose* who so sayd,  
did not also stick to say, that we may pray to Saynts; it is  
indeed no meruaile at all, seeing that his speech is in  
both most conforme to reason, Scriptures, Fathers,  
and to the doctrine of the whole Church. But truly the  
wonder is, that any modest Christian, and especially  
one that pretends to be a Prelate in Gods Church,  
should be so temerarious, and audacious, as to lay so  
foule an imputation as he doth here, vpon one of the

*M. Andrews* sheweth  
himselfe to be  
eyther very  
ignorant, or  
exceeding  
malicious.



most holy, and famous Fathers of Gods Church, for speaking only in such sort, as all other Fathers speake, yea the Scriptures themselves, as I haue already shewed.

24. Yea but *S. Ambrose* changed his mynd (sayth *M. Andrewes*) in the later poynt (to wit concerning prayer to Saynts) for *Ambrosio*, sayth he, *alibi alia mens prouecto iam, melius edocto*: *Ambrose* was elsewhere of another mynd, when he waxed elder, and was better learned. So he; and how doth he proue this? Marry for looth by two manifest testimonies of his, as he saith, for thus he goeth forward, *cuius nota sententia ad Deum suffragatore non est opus, certe nec obsecratore*, whose knowne opinion, or sentence is, there is no need of a suffragator, or helper to God, nor yet of a beseecher, & *illa: tu solus Domine inuocandus es*; and that other, thou only, *O Lord* art to be inuocated. Thus sayth he, alledging, as you see, two places out of *S. Ambrose*, and cyting for the former his Commentary vpon the Epistle to the *Romans*, and for the latter, his funerall Oration vpon *Theodosius* the Emperour. But in the former you may note partly his euil hap, and partly his folly; in the latter his fraud, and falshood. His euil hap is manifest in the former, because, to shew that foolish, & *S. Ambrose* recalled his doctrine which he had deliuered in an vndoubted worke of his, *M. Andrewes* bringeth a testimony calling it *notam sententiam*, a knowne sentence, or opinion of *S. Ambrose*, albeit he take it out of a worke, which in the opinion of diuers learned men was not written by *S. Ambrose*; and so perhaps *M. Andrewes* himselfe would tell vs, if we should obiekt against him out of that Commentary that Pope *Damasus* was head, or gouernour of the whole Church, because

we read there, *cuius ( Ecclesia ) hodie rector est Damasus*, of which ( Church ) *Damasus* is gouernour at this day.

25. Neuertheles I say not this because I meane to reiect the authority of that Commentary, hauing al-  
 ledged it my selfe before against *M. Andrews*, as *S. Ambrose* his worke, which I haue done partly because it is commonly cyted vnder his name, being amongst his other workes, and no other Author of it knowne; and partly because *M. Andrews* himselfe approueth it so highly, as you see in this place, and therefore I made account that howsoeuer others may take exception to it, and to my allegation of it, yet he can take none, but must needs admit it; wherein also I wish this difference to be noted betwixt his allegation thereof, and myne, that I did not wholly rely vpon the authority of it, but fortified it with a most pregnant place taken out of a knowne, and assured worke of *S. Ambrose* for the satisfaction of such as might doubt of the former; whereas he being driven to such an exigent as you haue  
 scene ( that is to say, flatly to deny *S. Ambrose* his cleare doctrine ) and vndertaking to shew that he recalled it afterwards, professeth to produce an vndoubted and knowne testimony of *S. Ambrose*, cyting neuertheles a worke which diuers learned men, as I haue said, do hold to be none of his, as it may be seene in *Possewinus*, *Maldonatus*, *Cardinall Bellarmine*, and others; which, I say, I cannot but ascribe to some euil fortune that haunteth *M. Andrews*, and forceth him to ground all his buildings vpon such weake, and vn sure foundations, that there is no true solidity in anything he sayth, or produceth out of others.

26. And put the case there were no doubt at all

See chap. 13  
nu. 7:

Ibidem

Possewinus :  
in Appar.  
Maldonat.  
in cap. 17.  
Matt. Bel-  
lar. de a-  
miss. gra.  
lib. 4. c. 9.  
Sed faci-  
lis.



most holy, and famous Fathers of Gods Church, for speaking only in such sort, as all other Fathers speake, yea the Scriptures themselves, as I haue already shewed.

24. Yea but *S. Ambrose* changed his mynd (sayth *M. Andrewes*) in the later poynt (to wit concerning prayer to Saynts) for *Ambrosio*, sayth he, *alibi alia mens prouecto iam, melius edocto*: *Ambrose* was elsewhere of another mynd, when he waxed elder, and was better learned. So he; and how doth he proue this? Marry for looth by two manyfest testimonies of his, as he saith, for thus he goeth forward, *cuius nota sententia ad Deum suffragatore non est opus, certe nec obsecratore*, whose knowne opinion, or sentence is, there is no need of a suffragator, or helper to God, nor yet of a beseecher, & *illa: tu solus Domine inuocandus es*; and that other, thou only, O Lord art to be inuocated. Thus sayth he, alledging, as you see, two places out of *S. Ambrose*, and cyting for the former his Commentary vpon the Epistle to the *Romans*, and for the latter, his funerall Oration vpon *Theodosius* the Emperour. But in the former you may note partly his euil hap, and partly his folly; in the latter his fraud, and falshood. His euil hap is manifest in the former, because, to shew that foolish, & *S. Ambrose* recalled his doctrine which he had deliuered fraudulent, in an vndoubted worke of his, *M. Andrews* bringeth a testimony calling it *notam sententiam*, a knowne sentence, or opinion of *S. Ambrose*, albeit he take it out of a worke, which in the opinion of diuers learned men was not written by *S. Ambrose*; and so perhaps *M. Andrews* himselfe would tell vs, if we should obiekt against him out of that Commentary that Pope *Damasus* was head, or gouernour of the whole Church, because

we

*Andr. p. 45. 6 Pote- rat.*

*S. Ambros. in cap. 1. ad Rom.*

*Idem oration. de obitu Theodos.*

*M. Andrews vnfortunate, foolish, & fraudulent, and first touching his euil fortune.*

*Comment. in ca. 3. ep. ad Tim.*

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*See chap. 23  
nu. 7.*

*Ibidem*

*Posseuinus :  
in Appar.  
Maldonat.  
in cap. 17.  
Matt. Bel-  
lar. de a-  
miss. gra.  
lib. 4. c. 9.  
6. Sed faci-  
lis.*

26. And put the case there were no doubt at all



M Andrews his  
folly in al-  
ledging a  
place a-  
gainst  
prayer to  
Saynts,  
which  
doth no-  
thing con-  
cerne it.

Rom. x.

Ambros.  
in cap. 1.  
ad Rom.

to be made of the Author of that Commentary, but that he was vndoubtedly *S. Ambrose*, yet *M. Andrews* sheweth himselfe not only vnfortunate, but also most foolish, and ridiculous, in that the place which he alledgeth out of it, against prayer to Saynts, doth not concerne it at all, nor impugne any thing els, but Idolatry to the Sunne, Moone, Planets, and Starres, which *S. Paul* reprobued in the Pagans in his Epistle to the *Romans*, by the occasion whereof the Author of the Commentary sayth that those Idolatrous *Paynims* of whome the Apostle speaketh were wont to excuse their Idolatry, by saying, that by the inferiour Gods, men did come to the highest and chiefe God, as by Counts, or Earles to the King: & then he addeth, *Numquid ita demens est aliquis &c.* Is any man so mad, or so vnmindfull of his owne good, that he giueth the Kings honour to the Count? For if any be found that do but only treat of such a matter, they are worthily condemned as Traytours, and yet these (Pagans) do not thinke themselves guilty of treason, when they giue the honour of the name of God to his creature, and forsaking their Lord, do adore their fellow-seruants, as though any thing more can be reserued to God. For men do therefore go to the King by his Tribunes, or Counts, because the King is but a man, and knoweth not whome he may trust with the Common wealth: *Ad Deum autem (quem utique nihil latet, omnia enim merita nouit) promerendum, suffragatore non est opus, sed mente deuota*; but to deserue the fauour of God (from whome nothing is hid, and who knoweth all mens merits) there is no need of a suffragator, or helper, but of a deuout mynd. Thus saith that Author in that place, be he *S. Ambrose*, or who els soeuer.

27. Wherein it is to be obserued, that his whole scope, and drift is to confute the Idolatrous Pagans, who did not so much vse the help, and mediation of creatures to come to God ( which no man can deny to be lawfull, so that it be done in due manner ) as they gaue to creatures both the name of God and the honour due to him, calling them Gods, and adoring them with diuine honour, that is to say, with sacrifice which is a worship due to God alone; and this they did because they were of opinion that the chiefe God did not otherwise know mens minds, or actions, nor could otherwyse gouerne the world, but by the inferiour Gods, as kings cannot otherwyse gouerne their realmes, but by their officers, in which respect the author sheweth the difference betwixt God, & earthly Kings, opposing to their ignorance Gods knowledge of all mens harts, and secret thoughts, and thereupon concludeth that, *Ad Deum promerendum suffragatore opus non est*, there is no need of a suffragator to deserue the fauour of God, *sed mente deuota*, but of a deuout mynd: giuing to vnderstand, that God, to whome all mens mynds and harts are manifest, knoweth and seeth the deuotion and merits of euery man, though no man intimate, or relate the same vnto him.

28. Wherevpon it followeth, that there is no such absolute necessity to come to God by the meanes of others, as the *Pagani* imagined, seeing that any man may (according to the doctrine of this Author) come to him immediatly by the deuotiō of his owne mynd, yea & by *his merits*, which, by the way, I wish *M. Andrews* to obserue in this place, where the author signifieth that there is no need of a suffragator *ad Deum promerendū*, to merit or deserue Gods fauour, because God knoweth *omnia*

What the  
author's  
scope and  
drift was  
in the  
place al-  
leged by  
M. An-  
drews.



M. Andrews  
clippeth  
the Fa-  
thers au-  
thorities  
that they  
may not  
speake a-  
gainst him

*merita*, all merits; which words ( I meane *promerendum*, and *omnia merita* ) M. Andrews thought good to leaue out of the text, which he alledgeth, albeit the Authors meaning, and the true sense of the place cannot be well vnderstood without them, especially *promerendum*, which is essentiall to the text; for the Author saith, *ad Deum promerendum suffragatore non est opus*. So as you see, how M. Andrewes iugleth in the citation of this place, not only dissembling the circumstances, and drift of the Author, but also nipping a word out of the short sentence which he cyteth.

The me-  
diation as  
well of  
Christ  
himselfe,  
as of  
Saynts &  
men for  
vs, is ouer-  
throwne  
by the  
place al-  
ledged by  
M. An-  
drews if  
he vnder-  
stand it  
aright.

29. But notwithstanding all his iugling, it is euident ( the whole place being considered ) that it maketh nothing against our Prayer to Saynts, seeing that we do not make the Saynts Gods, as the Paynims made the Sunne, & Moone, to whome they sacrificed, neyther do we hold, as the Paynims did, that a man cannot come immediatly to God by prayer, and deuotion, which we commonly vse to do, directing our prayers, as well mentall as vocall, to God himselfe, although we do also many tymes craue the help, and assistance, as well of men, as of Saynts, as a thing (though not of absolute necessity to saluation) yet very conuenient, behoouefull, and profitable thereto, which is no way contradicted by this place.

30. For no man can with any reason imagine that the author of that Commentary denyed it to be lawfull, profitable, or needfull to haue a *suffragatour*, or mediatour to pray for vs, for so should he haue impugned a most knowne truth, which M. Andrews neyther will, nor can deny ( I meane the mediation not only of Saynts for vs, and of one man for another ( both which M. Andrews granteth ) but also of the humanity of

of *Christ* for vs all ) for if we haue no need of eyther *suffragatour*, or *mediatour* to God, but only of a deuout mind, because he knoweth our harts, and thoughts; it followeth that when we doe deuoutly serue God our selues, we need not the prayer eyther of other men, or of Saynts, or yet of *Christ* himselfe and therefore let *M. Andrews* consider, whether he will admit this inference, which must needs be good, if he will inferre any thing vpon this place against prayer to Saynts.

31. So as you see, he hath very impertinently alledged this testimony, to proue that *S. Ambrose* changed his mynd concerning Prayer to Saynts, for neyther is the Commentary, which he cyteth, an vndoubted worke of *S. Ambrose* ( & consequently the sentence which he alledgeth out of it, is not *nota sententia*, a knowne sentence of that holy Father, as he tearmeth it: ) neyther is it any thing to the purpose though it be his, besides that we may note heere an ordinary trick of an heretyke, which is, to seeke to overthrow most euident and playne places, by others that are more obscure, and doubtfull, or subiect to diuers interpretations, for so doth he heere, opposing this obscure, and difficult place, to a testimony which is so cleare, that he is forced to reiect *S. Ambrose*, and make him no better then a blasphemous heretike for his doctrine therein, and yet you see also, that the place which he cyteth, being vnderstood *secundum subiectam materiam*, and according to the circumstances thereof, maketh nothing at all for him, or against vs, and this shall suffice for the former of the two places, and his euill fortune and folly in the allegation thereof.

The trick  
of heretiks  
to seeke to  
ouer-  
throw  
plaine  
places by  
obscure.

32. In the other sentence which he alledgeth to proue, that *S. Ambrose* changed his mynd touching prayer



Another  
place of  
S. Ambr.  
very frau-  
dulently  
cited by  
M. An-  
drews and  
ridiculou-  
fly appli-  
ed to his  
purpose.

See Chap. 6  
nu. 2. & 3.

S. Ambr.  
de obitu  
Theod.

M. Andr.  
applyeth  
that to all  
things in  
generall  
which S.  
Ambrose  
speaketh  
of a parti-  
cular mat-  
ter.

prayer to Saynts, he sheweth more fraud then folly? The words are; *Tu solus Domine inuocandus es*. Thou only, o Lord, art to be inuocated: whereupon he would inferre, that no Saynt may be *inuocated*, that is to say prayed vnto; but to omit that which I haue sufficient-ly treated before, concerning the word *inuocation* (whereon he so much relyeth) I desire thee good Reader, to note how he would cozen, and abuse thee in the allegation of this place. Thou shalt therefore vnderstand, that S. Ambrose in his funerall oration vpon the death of the Emperour *Theodosius*, hauing declared his great vertues, vseth indeed those words which M. Andrews cyteth, but whether to the same purpose that they are alledged, thou thy selfe shalt be iudge. Thus then he sayth: *Conteror corde &c. I am much afflicted in hart, because a man is taken from vs, whose like is hardly to be found; sed tu solus Domine inuocandus es, tu rogandus ut eum in filijs representes; but thou alone, o Lord, art to be inuocated, thou to be prayed, that thou mayst represent him in his Children*. Thus sayth S. Ambrose.

33. And now will M. Andrews inferre vpon this, that S. Ambrose teacheth heere, that we may not pray to Saynts? did he not see trow you (if he saw the place in the author, and not in some corrupt note-booke, eyther of his owne, or his fellowes) that S. Ambrose speaketh heere of prayer for a particuler purpose, to wit, to obtayne the grace of God for the Emperours Children, to make them like their Father? and this S. Ambrose sayd with great reason was to be craued of God alone; for he alone, and none but he, can giue grace, and therefore he is only to be inuocated as the giuer of it, albeit the prayers both of Saynts, and men, may be craued to help to obtayne it of him; and I  
thinke

thinke *M. Andrews* will not deny, but that *S. Ambrose* might very lawfully haue desired the people to pray to God to represent *Theodosius* in his Children, that is to say, to giue them grace that they might be lyke their father in vertue, and piety. So as it appeareth that *solus inuocandus* is no otherwyle vsed in this place of *S. Ambrose*, then as *rogandus* is, which presently followeth; and that both of them are to be referred to that which ensueth, to wit, *ut eum in filijs representes* and finally that this place doth not exclude the crauing of prayers eyther of man, or of Saynts to obtayne grace of God, though it signify, that God only can giue grace and consequently is only to be inuocated to that end.

And therefore I leaue it to thy iudgement, good Reader, how sincere *M. Andrews* is in cyting the Fathers, whome he nippeth, and mangleth in this manner, to make them speake after his fashion, and what a good cause he hath in hand, seeing he is forced to maintayne it with such fraud and falsehood, which may yet further appeare by the conclusion of his answer to the place objected by the Cardinall out of *S. Ambrose*, wherein truly he sheweth himselfe no lesse fraudulent, and impertinent, then before. Thus then he sayth. *Etiā scriptus illi de oratione liber &c.* He (to wit *Ambrose*) also wrote a booke concerning prayer, wherein (albeit there was fit place or occasion to treat of this matter, yet) there is no mention at all of Saynts. So he. which truly I must needs account for a fraud, & abuse of his reader, vntill he tell me where this booke, which he mentioneth, is to be found; for I haue searcht for it diligently, as well in the Tome of *S. Ambrose*, as also in others that haue written particularly

Only God is to be inuocated, & prayed vnto, as the giuer of grace, though the prayers of Saynts & men may be craued to obtaine it of him.

The weaknes of *M. Andrews* his cause is further discouered, by another shifte and cozenage of his

*Andr. p. 45. 6. Poterat.*

A booke forged & fathered vpon *S. Ambrose* which he neuer wrote.



of his workes, and yet I can find no such booke, nor mention thereof any where.

35. True it is that he treateth of prayer in many parts of his workes, not in any particuler treatise bearing that tittle, but *obiter* by the way vpon occasions offered eyther in the exposition of the Scriptures of the old and new Testament, or in his other treatises; as for example, in his bookes *de Sacramentis*, he writeth of the manner, & place of prayer, of the order to be obserued therein, of the beginning, midst, and end of it, of the difference of postulation, obsecration, and thanksgiving, yea he expoundeth the whole *Pater noster*. And as it is true, that in these places there is no mention eyther of the prayers of Saynts for vs, or of our prayers to them: so also it is no lesse true, that there are many other things apperteyning to prayer, which are not so much as touched there, as (to speake of a thing of lyke nature and quality to the other) there is not any insinuation of our mutuall prayers one for another, albeit there are diuers places which may be supposed very fit, and conuenient for that purpose; neyther is there any mention there of prayer for our enemies, although *S. Ambrose* may seeme to haue had very iust occasion to speake thereof, when treating of prayer, he expoundeth this petition of the *Pater Noster*, *Dimite nobis debita nostra &c.* Forgiue vs our trespasses, as we forgiue them that trespasse agaynst vs.

36. And now shall we say, that *S. Ambrose* held it to be eyther vnlawfull, or needles to pray for our enemies? or to craue the prayers of our brethren, because he sayth nothing of those poynts in these places? or shall his silence heere preiudice his cleare doctrine els where, and be taken for a recantation of it, as

M. Andrews  
hardly vrged by his  
owne argument.

M. An-

*M. Andrews* would haue it to be supposed in this other case? What then will he say of a poynt which he himselfe alloweth concerning the intercession of Saynts, to wit, not only that they pray for vs, but also that we may pray to God to heare and help vs by their intercession, which he granteth to be lawfull, albeit there would be no mention of it in that booke of *S. Ambrose de Oratione* which he cyteth, if there were any such, for he himselfe confesseth, that there is no mention therein at all of Saynts; will he therefore allow vs to inferre herevpon, that *S. Ambrose* did not believe eythere that Saynts do pray for vs, or that we may pray to God to be helped by their intercession? So should this supposed booke whereto he appealeth, condemne him no lesse in this poynt, then vs in the other.

37. And if I would be so absurd to argue as he doth, I might as probably say, that *S. Ambrose* appro- ueth prayer to Saynts, because he doth not condemne it in his exposition of the *Pater Noster*; where the place seemed to inuite him to teach, that all prayer ought to be directed to God only, if he had byn of that opinion, and had not allowed prayer to Saynts, as to intercessours to God for vs: thus I say, I might argue with as much probability, as *M. Andrewes* doth, but that I am not ignorant (as neyther he, me thinks, should be) that such an argument *ab autoritate negativa* (how- soeuer it may sometymes serue for a light or bare con- iecture) yet can neuer passe for a prooffe amongst lear- ned men, especially to such purpose as he vrgeth it here, to wit to ouerthrow an authors expresse doctrine in one place, by his silence thereof in another; for who knoweth not that all authors haue certaine principall intentions in their workes and treatises, whereto spe-

*Andr. p. 45. 6 Pote- rat.*

*M. An- drews his absurd ar- gument ab- authorize- negatiua, retorted against himselfe*



cially tenderth all their discours; and that they are not any way bound to handle other by-questions further then they thinke conuenient? wherein also euery one hath his reasons (though vnkowne to others) why he handleth one poynt, more then some other, which may perhaps seeme no lesse pertinent to his subiect then that which he handleth; neyther is he to be controlled or blamed for the same, if he performe as much as he eyther promiseth or specially intendeth. And therefore although *S. Ambrose* had written such a booke concerning prayer, as *M. Andrews* forgeth, yet his silence therein touching prayer to Saynts, could not preiudice his expresse doctrine thereof in his other workes.

How many wayes  
M. Andrews  
hath abused  
*S. Ambrose*.

38. Well then to conclude cōcerning this poynt, I hope, *good Reader*, thou hast noted diuers thinges worthy to be considered; as first that *M. Andrews* hath not only reiected *S. Ambrose* his expresse testimony concerning the *inuocation* of Saynts, but also charged him with a most blasphemous doctrine, which neuer any man els I dare say (except perhaps some other Sectary of this age) euer so much as suspected, or imagined in that holy Father. Secondly promising to proue by a knowne sentence of *S. Ambrose*, that he changed his mynd afterwards in that poynt, he alledgeth a worke, which in the opinion of diuers learned men was not written by *S. Ambrose*; besydes that the place which he produceth is nothing at all to the purpose, for the which he alledgeth it. Thirdly laying downe the true words of another place in a true worke of *S. Ambrose*, he hath fraudulently dissembled & concealed that which immediatly followeth, and not only discovereth, but also ouerthroweth his false construction

tion thereof; and lastly he hath coyned a new worke of *S. Ambrose*, neuer heard of by any, but by himselfe, whereby also he could gayne nothing if there were any such. So as now I report me to thee, good Reader, whether he hath not quit himselfe well in the answer of the Cardinalls obiection out of *S. Ambrose*.

Let vs then passe to another.

39. The next place which he laboureth to answer is taken out of the history of *Ruffinus*, who saith of *Theodosius* the Emperour thus. *Circuibat omnia orationum loca &c.* he went about to all places of prayer, and lay prostrate in hearecloth, and craued help for himselfe, by the faithfull intercession of Saynts. So he; declaring what meanes *Theodosius* vsed to obtayne the admirable victory which almighty God afterwards gaue him against *Eugenius* the Tyrant. To this *M. Andrews* answereth thus: *Theodosius ibi sanctorum inuocator non est &c.* *Theodosius* is not there, an inuocatur of Saynts, for it is one thing to craue help of Saynts, which is properly to inuocate them, and another to craue help of God by the intercession of Saynts, So he, giuing to vnderstand that *Theodosius* did not pray to Saynts, but to God, to heare him by the intercession of Saynts, which he signifieth afterwards more playnely, laying. *Rogare autem Deum &c.* To beseech God to fauour vs at the request of Saynts, is not to pray to them, or to inuocate them but God; hoc autem neoprater ea quid fecit ibi *Theodosius*, this, and nothing els did *Theodosius* there. Thus sayth *M. Andrews*, who, as you see granteth that *Theodosius* prayed at the tombes of Martyrs, yea that he craued help of almighty God by the intercession of Saynts, but not that he prayed to the Saynts themselves.

40. Neuertheles he may easily be couinced heere-

*M. Andrews* drews an-  
swere to a  
place of  
*Ruffinus*  
examinet  
and con-  
futed.

*Ruffin. lib. 2. Hist. c. 33. Card. A-pol. p. 100*

*Andr. p. 4. s. 5. Locu*

*Pag. 48. lin. 14*



Supra  
chap. 6.

S. Chrysoft.  
ho. 20. in  
ep. ad  
Corin.

in, if we consider what hath byn already proued by the testimonies of those holy Fathers which haue hitherto byn produced; by the which it is euident that the common custome of Christians was at that tyme to pray to Saynts, and Martyrs, at their tombes, and monuments; and amongst the rest S. Chrysofome testifieth expressely (as you haue heard) that the very Emperours themselues (of whome one was *Theodosius*) vsed to come to the monuments of Martyrs, and there to pray to them, to the end that they might pray to God for them, and therefore I remit it to the iudgment of any indifferent man, whether it be credible that *Theodosius* being to craue Gods fauour, and assistance against the Tyrant *Eugenius* at the tombes of Martyrs, and by their intercession, did not also particularly pray to them, as not only all Christians at that tyme, but also he, and other Emperours were wont to do in their necessities; is it likely that he would do it at other tymes, and not then when he had most need?

41. This is so improbable that M. Andrews had need to bring some more pregnant reasons to proue it then he doth, especially seeing it was commonly reported, as *Zozomen* witnesseth, that *Theodosius* going to encounter *Eugenius*, passed by a Church which he had buylt in the honour of S. Iohn Baptist, and that

*Zozomen.*  
lib. 7. cap.  
24.

*ὁ βασιλεὺς αὐτῷ ἐπικαλεῖσθαι τὸν βαπτιστὴν*, that is to say, he

The Em-  
perour  
*Theodosius*  
inuocated  
Saintes, &  
namely S.  
Iohn Bap-  
tist.

inuocated the Baptist to be his Assistant in the battayle? whereby it evidently appeareth, that *Theodosius* was held at that tyme to be an inuocatur of Saynts, and namely of S. Iohn Baptist, and that the same was generally approued in him, seeing it was reported amongst the people, and related by *Sozomen*, as one speciall meanes

meanes which he vsed to obtayne the famous victory, that God gaue him presently after against his enemy; and therefore there is no doubt, but that when he craved help against the same enemy by the intercession of Martyrs at their tombes (as *Ruffinus* testifyeth in the place alledged by the Cardinall) he *innocated* the Martyrs themselves; for I thinke no reason can be giuen why he should pray particulerly to *S. Iohn Baptist*, and not also to those Martyrs, seeing that the selfe same occasion, and oportunitie of tyme, place, and necessity urged him to both alyke:

42. But perhaps you will imagine that some potent reasons moued *M. Andrewes* to thinke that *Theodosius* did not *innocate* the Martyrs, yea that it was not lawfull for him to do it. But truly his reason is no other, but because, we neyther are sure that the Saynts

*beare vs*, nor haue any precept in Scripture to pray to them. *Proumque*, sayth he, *illi pro nobis intercedant &c.* Howsoeuer the Saynts pray for vs, yet except we may be sure that they heare vs, yea and though the same were manifest, yet except we haue some commandment of God for it, they are not to be *innocated* by vs, albeit they pray for vs of their owne accord. So he; opposing this his friuolous conceipt against the sacred authority, as wel of the publike custome, and practise of the primitive Church, as of the beliefe of the ancient Fathers, testifying, and approving the same; which might suffice to perswade any reasonable man, both that Saynts do heare vs, and also that they may be *innocated*. For would the whole Church of God, euen then when it was notably furnished with learned, and holy pastors (which our aduersaries cannot deny) haue practised, or yet permitted the *innocation* of Saynts, if eyther it were vnlaw-

full,

And. p. 45. 6. Locus.

This is to giue check-mates to all the ancient Fathers at once, and was there not one of all these great Clerks that vnderstood the Scripture as well as this My-



6. Tim. 3. full, or els that the Saynts do not heare vs? So should  
 Math. 28. the spouse of *Christ*, and the pillar of truth ( whereto  
 our Sauour promised his owne continuall assistance )  
 so should she, I say haue erred most perniciously, if it  
 were not lawfull to pray to Saynts; and foolishly, if  
 they did not heare vs; and therefore if there were no  
 other argumēt or prooffe thereof, but the practise of the  
 whole Church, as well in those dayes as euer since, yet  
 the same might suffice to conuince *M. Andrews*, and his  
 fellowes in this poynt.

It is pro-  
 ued by  
 manifest  
 experi-  
 ence that  
 Saynts do  
 heare our  
 prayers, &  
 help vs.

See Chap. 6.

It is pro-  
 ued by  
 manifest  
 experi-  
 ence that  
 Saynts do  
 heare our  
 prayers, &  
 help vs.

It is pro-  
 ued by  
 manifest  
 experi-  
 ence that  
 Saynts do  
 heare our  
 prayers, &  
 help vs.

43. But what will he say to the vndoubted expe-  
 rience that men haue had in all tymes, and ages, and  
 yet haue of the admirable, and most miraculous effects  
 of petitions made to Saynts? do not the same most e-  
 uidently proue both that the Saynts do heare vs, and  
 that God himselfe approueth the vse, and custome of  
 praying to them? I haue shewed this experience alrea-  
 dy in the age whereof we now speake, by the testimo-  
 nies of Saynt *Basil*, and Saynt *Gregory Nazianzen*,  
 witnessing the notable effects of prayers to the 40.  
 Martyrs, Saynt *Mammas*, and the blessed Virgine *Mary*,  
 whereto I might add diuers others of the same age, and  
 all other ages ensuing vntill this day; but to auoyde  
 prolixity ( and because I hold it needeles to multiply  
 witnesses, in a matter so manifest as this ) I will con-  
 tent my selfe with only one euident testimony of *Theo-*  
*doret*, who liued in the same age that diuers of those o-  
 ther fathers did, whome the Cardinall alledgeth; for he  
 was Bishop of *Sirus* in *S. Augustines* tyme before the  
 third Generall Councell, of *Ephesus*, though he was  
 yonger then any of the rest, & liued many yeares after  
 them, to wit vntill the 4. Generall Coucell where he  
 was present. So as two of the 4. first Generall Coucells  
 were

were held in his dayes , and whyles he was Bishop .

44. This ancient Father writing against the Gen-  
tills of his tyme, and prouing by many euident argu-  
ments that *Christ* is God, vrgeth notably the great  
honour generally exhibited in those dayes to Martyrs,  
in the sumptuous, and magnificent Churches that were  
then dedicated vnto them, whereof he sayth thus: *Theodor*  
*Neque verò ad hac per annum semel, aut bis &c.* We do *de Grac.*  
not vse to come to these only once, or twyce, or fiue *affect. cu-*  
tymes in the yeare, but we do often celebrate festiuall *ran. lib. 8.*  
dayes in them; we do often euery day sing hymnes,  
and prayes to the Lord of those Martyrs; and men that  
are in health do pray to be conserued in it, and those  
that are sicke do craue health; also barren women and  
men do desire to haue children, and those that are al-  
ready Fathers do seeke to haue their Children conser-  
ued: also trauaylers *(b)* do craue the Martyrs to be their *(b) λιπα-*  
companions in their way, and guydes of their iourney; *εἰσι τῶν*  
and those that are safely returned, giue thankes, con- *ἐνδοξο-*  
fessing the benefit receiued, *(c)* not comming to them, as *εἰς γασ-*  
to Gods, but praying to them as to diuine men, and besee- *ται.*  
ching them to be intercessors for them; and that they do *(c) ἐχ' αἰ-*  
obtainethose things which they piously, and faith- *θεοῦ, αὐτοῖς*  
fully craue, it is testified by the gifts, that are offered *προσιόντες,*  
by such as haue made vowes, which are manifest to *ἀλλ' ὡς θε-*  
kens that they haue obtayned their desired health; for *ος ἀνθρώ-*  
some do hang vp figures ( or representations ) of eyes, *πος ἀνι-*  
some of feete, some of hands, all made of siluer, or *βολῶντες,*  
gould; and their Lord doth gratfully accept what gift *καὶ γυνί-*  
soeuer is giuen, and disdayneth none, though neuer so *ται περισ-*  
small and meane, measuring them according to the *βευτὰς*  
ability of the giuer. Therefore those gifts being set *ὑπὲρ σφῶν*  
forth to the publike view of all men, are most eui- *παρεκα-*  
*λῶντες,*



» dent signes, and testimonyes, that those which giue  
 » them are freed from their diseases, and haue recovered  
 » their health. These I say do shew what is the vertue  
 » or power of the Martyrs, and the power, and vertue  
 » of the Martyrs doth declare, that he whome they haue  
 » worshipped and serued, is true God. Thus sayth *Theo-*  
 » *doret.*

The an-  
 cient cu-  
 stome of  
 the pri-  
 mitiue  
 Church to  
 hang vp  
 votiuve re-  
 presenta-  
 tions of  
 hands, feet  
 eyes, and  
 such like  
 in Chur-  
 ches, to te-  
 stify the  
 recouery  
 of bodily  
 health by  
 the inter-  
 cession of  
 Saynts.

45. And can any man desire more cleare, and  
 manifest testimony, eyther that the generall custome  
 of the Church was to pray to Saynts in his tyme,  
 or that God approued it with miraculous effects?  
 Yea, and that the same was held for a speciall argu-  
 ment to proue that *Christ* was God? Wherein also it is  
 to be obserued, that the vse was in that age (aboue  
 eleuen hundred yeares agoe) to hang vp votiuve I-  
 mages and representations of hands, feete, eyes, and  
 such like, to testify the miraculous recouery of bodily  
 health by the intercession of Saynts, which therefore  
 is no moderne custome of these later ages (as our ad-  
 uersaryes falsly affirme it to be) but an ancient pra-  
 ctice of the primitiue Church. Whereupon it also fol-  
 loweth not only that prayer to Saynts is most lawfull,  
 and honorable to almighty God, and profitable to  
 men, but also that Saynts heare the prayers that are  
 made vnto them, seeing that they obtayne the grant  
 thereof, and giue succour to their suppliants. What  
 account then is to be made of the cauilling, and tri-  
 fling doubt that *M. Andrews* maketh, whether they  
 heare vs, or no? Especially seeing he groundeth the  
 same vpon no better reason, then partly because some  
 of the ancient Fathers were of opinion that the Saynts  
 shall not haue the perfect vision of God, before the day  
 of Iudgment (and consequently that they do not see  
 in

in him what is done on earth ) and partly also for that *S. Augustine* teacheth, that the dead are not present at the affayres of men. Whereupon he concludeth; *Quod sine ipsi intersint (ut Augustinus) &c.* if the Saynts are neyther present heere themselves, as *Augustin* affirmeth, neyther yet do see any thing in the glasse ( he meaneth the Essence of God ) as almost all the other Fathers affirme, they cannot know our desires; for how should they know them, seeing that they neyther can see things in the glasse, nor yet in themselves. So he; arguing more simply then I could haue imagined of so great a Doctor, if I had not seene it.

*Andr. p. 46. lin. 3.*

A very simple discourse of *M. Andrews*;

46. For put the case that all this which he saith, were infallibly true ( I meane that the Saynts neyther haue as yet the full visiō of God, neyther are at any time present heere amongst men ) is there no other way for them to know our actions, or vnderstand our petitiōs? how did *Elizæus* the Prophet know that his seruant *Giezi* tooke gifts of *Naman Syrus*; when neuertheles he neyther had the visiō of God, nor yet was present with *Giezi* when he receiued the gifts? And how do Prophets vnderstand things to come, or done in remote places? Will *M. Andrews* say, that they haue no knowledge thereof, because they neyther see God, nor are present at the actions, nor in the places whereof they speake? This I thinke he wilbe ashamed to say; & therefore he must needs confesse that his inference is very vayne, & idle, when he argueth that the Saynts do not vnderstand our prayers, because they do not see God, nor are present with vs. And this he might haue learned of *S. Augustine*, euen in that place which he cyteth, to proue that the dead are not present at our affayres.

How Saynts may vnderstand and know our prayers and actions.

*4. Reg. c. 3.*

47. For euen there ( I meane in his booke *de cura*



*S. Aug. l. pro mortuis* ) he declareth, that albeit the dead do not  
*de cura pro* naturally know what passeth in earth, neyther are or-  
*mort. c. 12.* dinarily conuersant with vs, yet they may know our  
*Ibid. ca. 15.* actions, as well by the relation of Angels, as by diuine  
*See Chap.* reuelation, yea, and that they may be present with vs,  
*9. nu. 42.* and helpe vs *per diuinam potentiam*, by diuine power,  
*43. & 44.* as shall further appeare in the ninth Chapter, where I  
*S. Aug.* shall haue somewhat more to say to *M. Andrews* con-  
*lib. 2. de* cerning his grosse, and shamefull abuse both of the  
*Ciuit. Dei* Cardinall, and *S. Augustine* touching this place. Ther-  
*cap. 9.* fore whereas he also alledgeth *S. Augustine*, *Lactantius*,  
*Lact. li. 7.* and *S. Bernard* to proue that the soules of the iust are  
*cap. 21.* referued in certayne *receptacles*, and secret places,  
*Bern. ser.* where they haue not the perfect vision of God vntill  
*3. de omnib.* the day of iudgement, I shall not need to say any  
*Sanct.* thing thereto, as well because it would auayle him  
 nothing, as you see, though *S. Augustine* and all the  
 rest of the Fathers had ben of that opinion, seeing that  
 euen there ( I meane in those receptacles ) the Saynts  
 might know our prayers by Angles, or by diuine reue-  
 lation, according to *S. Augustines* doctrine, as also be-  
 cause it is euident, that not only *S. Augustine*, but also  
 all the Fathers both Greeke and Latin ( except 3. to  
 wit, *Tertullian*, *Lactantius*, and *Victorinus* ) do teach, that  
 the Saynts do already enioy the visiō of God, though  
 not in that perfection, and consummation of their be-  
 atitude, which they shall haue after the resurection,  
 and glorification of the bodyes, as *M. Andrews* may  
 see, if it please him in the controuersy of Cardinall *Bel-*  
*Bellar. de* *larmine*, who alledgeth to this purpose 36. Fathers of  
*Sanct Bea-* the Greeke, and Latin Church, and answereth parti-  
*sit lib. 1. c.* cularly those very places, which *M. Andrews* quoteth  
*4. & 5.* in his margent, and all other places and authorityes,  
*Ibid. cap. 1.* which

*Absurdities, Falsities, Lyes &c. Chap. VII. 293*  
which are commonly objected against our Catholyke doctrine in this poynt. So as, in fine *M. Andrewes* pro- ueth nothing at all agaynst vs by this obiection.

48. And whereas he sayth also by the way that the Saynts ought not to be *innocated*, albeit they could heare vs, because there is no precept of it, I forbear to giue any full satisfaction to that scruple in this place, because he doth not heere yield any reason, or produce any authority to proue, that nothing is to be done without an expresse precept, though in another place he alledgeth a text of Scripture to that end, whereof I shall haue further occasion to speake after a whyle, and therefore I remit the full answer thereof vntill then, and only in the meane tyme I will say to him with *S. Aug.*  
*Augustine*, that in his *rebus de quibus nihil certi statuit* *To. 2. op.*  
*Scriptura &c.* In these things whereof there is no certayne *86.*  
precept, or determination in Scripture, the custome of Gods people, or the ordinances of our forefathers are to be held for a law.

49. So he; who also in another place speaking of *Idem. ep.*  
certayne traditions of the Church, sayth: *Si quid horum* *113.*  
*tot a per orbem frequentat Ecclesia &c.* if the whole Church  
throughout the world do frequent, or vse any of these things, The force  
it is a most insolent madnes to dispute whether it be to be and vali-  
done, or no. Thus saith *S. Augustine*, cōcluding *M. An-* dity of Ec-  
*drews* to be a most insolent madde man, who calleth in *clesiasticall*  
question a generall custome of the Church: to which *customes.*  
purpose *S. Hierome* also saith to the *Luciferians*, that *S. Hiero.*  
albeit there were no authority of Scripture for the *contra Lu-*  
matter in question betwyxt them, yet, *cifer. ca. 47.*  
*totius orbis in*  
*hanc partem consensus instar precepti obtineret*, the consēt  
of the whole world in this behalfe were as much as a  
precept. And the lyke sayth *Tertullian*; *Hanc si nulla,*



Tertul. de  
corona. mil.  
cap. 3.

sayth he, *Scriptura determinauit &c.* if no *Scripture* hath determined this, yet truly custome, which without doubt, hath flowed from tradition, hath corroborated, and strengthened it.

See supra  
nu. 41.  
Sozom.  
bist. lib. 7.  
cap. 24.  
S. Chryso.  
bo. 26. in  
ep. ad  
Corinth.

50. To these Fathers I might add many more to the same purpose, if it were needefull, but these may suffice for the present, to shew that M. Andrews doth very idly exact a *precept* for prayer to Saynts, when it is euident by the testimony of all the Fathers before cyted, that the same was generally practised in the Church in their tyme, no lesse then it is at this present: whereupon I also conclude concerning the fact of *Theodosius* the Emperour, that it cannot be with reason denied, but that when he lay prostrate before the tombes of the Martyrs, crauing helpe agaynst *Eugenius* the Tyrant by their intercession, he prayed also to them, and not only to God, especially considering the testimonyes produced by me before out of *Sozomen* concerning his particuler *inuocation* of S. *Iohn Baptist* vpon the same occasion, and out of S. *Chrysostome*, testifying the Emperours custome in those dayes to pray to the Martyrs at their monuments; wherein also, it may well be presumed, that S. *Chrysostome* had a speciall relation euen to that fact of *Theodosius* whereof we now treat, because the same was then very famous when he wrote his cōmentary vpon S. *Pauls* Epistles, whence this testimony is taken; for he wrote the same, whyle he was Bishop, as it may appeare by the tyme of his election, and of a vision of S. *Paul* who was seene to assist him whiles he interpreted those Epistles, being then Bishop, which was but a few yeares after the ouerthrow of *Eugenius*, and the death of *Theodosius*. Thus much for the testimony of *Ruffinus*.

See Baron.  
an. 197. in  
fine. & in  
anno 407.

51. Next after this followeth a place of *S. Paulinus*. *S. Paulinus* inuocating *S. Clarus* in these words: *Hac peccatorum &c. Receiue these prayers of sinners, who do beseech thee to be mindfull of Paulinus, and Therasia.* And now because *Paulinus* wrote in verse, *M. Andrews* will haue it to be vnderstood that he did but play, or dally lyke a Poet. But to this I answer, that if *S. Paulinus* was a Poet, he was a Christian, yea a holy Poet, and therefore would not vse any Poeticall licence to the derogation of the Christian fayth, or Religion, or that might any way seeme iniurious to Christ (as *M. Andrews*, and his fellowes do account the inuocation of Saynts to be:) besides that, it is manyfest that he did no otherwise in verse, then the other Fathers afore mentioned did in prose, and was warranted, as you haue seene by the custome, and practice of the whole Church at that tyme: so that this is as vayne an euasion, and as improbable as any of the former.

*S. Paulinus*  
ep. 12. ad  
Seuer. Card.  
Apol p. 7  
Andr. p.  
46. § Post  
quam.

The testi-  
mony of  
*S. Paulin*  
for the  
inuocatio  
of Saynts  
defended  
against *M.*  
*Andrews.*

See before  
nu. 6.

*S. Aug.*  
ser. 17. de  
verb. Ap-  
ostol.  
pa. 18.

52. Finally he concludeth his censure with *S. Augustine*, whome the Cardinall alledgeth thus: *Habet Ecclesiastica disciplina &c. The Ecclesiasticall discipline hath that which the faythfull know, who make mention of Martyrs at the Altar of God, not to pray for them there, as for others that are dead, for it is an iniury to pray for a Martyr, to whose prayers we ought to be recommended.* Thus sayth *S. Augustine*. To this *M. Andrews* answereth, that the Cardinall shall neuer be able to make *Augustine* on his side, or not to be for the Protestants, and that whatsoeuer is cyted *ex aliquo rinula Augustini*, out of some litle booke of *Augustine*; the same is dryed vp with one only sentence, as with the sunne: and this sentence, he saith, is *in opere suo palmari*, in his principall worke *de Ciuitate Dei*. Well then let vs see the splendour of

*M. An-*  
*drews* his  
answere  
to a place  
of *S. Au-*  
*gustine*  
examined  
and con-  
futed.

*Andr. p.*  
46. §. At.

A most  
vayne and  
ridiculous  
brag of

*M. An-*  
*drews.*

this



this radiant sentence, and try what heate or force it hath to dry vp the other testimonies cyted out of S. Augustine for prayer to Saynts.

S. Aug. de  
civit. Dei  
l. 22, ca. 10.

53. The words which M. Andrews alleadgeth out of S. Augustine are these: *Ad quod Sacrificium Martyres &c. At which Sacrifice* (S. Augustine meanes the Sacrifice of the Masse) the Martyrs are named in their place, and order, as the men of God (who haue overcome the world in the confession of him) but yet they are not inuocated by the Priest which sacrificeth. Thus far M. Andrews cyteth S. Augustine, and then addeth: *Non inuocantur Martyres &c. Augustine hath these very words, the Martyrs are not inuocated by the Priest; and why lesse by the Priest, then by the people? And that which is not lawfull in Sacrifice, why is it lawfull out of Sacrifice? And that which is not to be done at Masse, why may it be done at Mattins? And is there any force in the Sacrifice or Altar to make that unlawfull, which is otherwyse lawfull?* Thus M. Andrews discourseth to proue that S. Augustine is not ours, but wholly his in this controuersy.

A childish  
discourse  
of M. An-  
drewes co-  
rayning  
three foo-  
lish de-  
maunds.

Touching  
the inuo-  
cation  
which S.  
Augustine  
sayth is  
due to

Chap. 6. nu.  
2. & seq.

54. Thereof let vs see how well he hath performed it, and for as much as he insisteth most vpon the word *inuocantur*, because S. Augustine sayth, that the Martyrs are not inuocated by the Priest, it is specially to be considered in what sense S. Augustine vseth that word in this place; for seeing that it is applyed sometymes to God alone, and sometymes to creatures (as I haue shewed before, as well out of the holy Scripture, as by the testimony of S. Augustine himselfe) it is euident, that if it be vsed heere in the former sense only (I meane for an inuocation of God including a diuine honour) it doth no way contradict the inuocation of Saynts in our sense, signifying only a request of their help

help by their prayers, which, as I haue shewed, *M. Andrews* himselfe acknowledgeth to be the proper signification of *inuocare*. It is therefore to be vnderstood that *S. Augustine* in this place vseth it only for an *inuocation by Sacrifice*, which is so proper to God alone, that it cannot be applyed to Saynts, or any pure creature.

*Ibid. A. 2*

55. This wilbe most manifest, if we consider the circumstances of the text, and the drift of *S. Augustine*, who meaning to shew that the honour which we Christians do to Martyrs, redoundeth specially to God, signifyeth, that albeit God doth worke greate miracles by them, yet we do not hold them for Gods, neyther buyld temples to them as to Gods, nor erect Altars to Sacrifice to them; *sed uni Deo, & Martyrum, & nostro Sacrificium immolamus*, but we offer Sacrifice to one God, who is as well the God of the Martyrs, as ours; at which Sacrifice (sayth he) they are named as the seruants of God, *non tamen à Sacerdote qui sacrificat inuocantur*, yet they are not inuocated by the Priest which sacrificeth; and then to shew evidently that he includeth the oblation of Sacrifice in the *inuocation* whereof he speaketh, he addeth presently: *Deo quippe non ipsis sacrificat &c.* for he sacrificeth to God, and not to them, though he sacrificeth in the honour of them, because he is Gods Priest, and not theirs. Thus saith *S. Augustine*, immediately after the word *inuocantur*.

The true sense of *S. Augustine* declared.

56. Whereby he giueth to vnderstand that the inuocation whereof he speaketh is proper to Priestly function, and therefore to be exhibited by the Priest to God only (whose Priest he is) and not to the Martyrs; as who would say, because the Priest is Gods Priest, and ought to sacrifice to God alone, therefore

The inuocation whereof *S. Augustine* speaketh is proper to Priestly function, and not to be vsed but in Sacrifice.



S. Augu-  
stine doth  
no way  
impugne  
the inuo-  
cation of  
Saynts in  
the place  
alleged  
by M. An-  
drews.

he only nameth the Martyrs in his Sacrifice, and doth not *inuocate* them, that is to say, he doth not *inuocate* them with *Sacrifice*, which is proper to the office, or function of a Priest, for otherwyse ( I meane if S. *Augustine* did not take *inuocation* in this place for a Priestly, or Sacrificall action ) his reason why the Priest doth not *inuocate* the Martyrs ( to wit, because he is the Priest of God, and sacrificeth to him alone ) were to no purpose; which no doubt *M. Andrews* saw well ynough, and therefore he ended his citation at *inuocatur*, without adding that which immediatly followeth, and sheweth what S. *Augustine* meaneth there by *inuocation*.

M. An-  
drews  
doth  
seeme to  
confound  
the Priest  
with the  
people,  
Masse with  
Mattins,  
and the  
Aultar  
with euery  
other  
place.

57. Now then what wonder it is that S. *Augustine* saith, that Martyrs are not to be *inuocated* in this manner, that is to say, with *Sacrifice* which is offred to God alone? Doth any man doubt of it? Or doth it any way impugne the *inuocation* of Saynts by prayer? how idle then are *M. Andrews* his questions, to wit, why the Priest may not *inuocate* Martyrs, as well as the people may? and why not at Masse, as well as at Mattins? and whether there be any force in the Sacrifice or Altar, to make that vnlawfull which otherwyse is lawfull? whereby he seemeth to confound the Priest with the people, Masse with Mattins, and the Altar with euery other place, supposing that whatsoever is prohibited to the Priest, is also forbidden to the people, and what cannot be done at Masse, is not to be done at Mattins: and finally that whatsoever is vnlawfull at the Altar, is lawfull no where els, which is most absurd, seeing that many things are lawfull, or vnlawfull according to the different state, and quality of persons, matters, tyme, and place.

58. For who knoweth not that to *inuocate* God with Sacrifice, is the proper function of the Priest, and not of the people, and that the same is done at *Masse*, and not at *Mattins*, and no where els but at the *Altar*, yea and that the Priest may highly offend God in his Sacrifice, that is to say at *Masse*, or at the *Altar*, when the people offende no way at all: and therefore to satisfy *M. Andrews* his three demaunds according to *S. Augustines* meaning in this place, he is to vnderstand that the Priest may *inuocate* God with Sacrifice, and the people cannot, that the same is to be done at *Masse*, and not at *Mattins*, and that such *inuocation* is not lawfully done any where, but at the *Altar*, and that it is so due to God alone, that it can neuer be applied to Saynts, eyther by people, or Priest, at *Mattins*, or *Masse*, at the *Altar*, or yet elsewhere; and so shall he vnderstand that the place which he alledgeth maketh nothing agaynst prayer to Saynts, and that his vayne demands haue serued to no other purpose but to shew his ignorance and folly.

Three foolish demands of *M. Andrews* answered, according to *S. Augustines* meaning.

59. This will yet further appeare by his conclusion, wherein he taketh vpon him to expound the other place of *S. Augustine*, which you haue heard cyted by the Cardinall, to wit, *Iniuria est &c. It is iniury to pray for a Martyr, to whose prayers we ought to be recommended:* whereto *M. Andrews* hauing opposed, and vaynely vrged this other place in such sort, as you haue heard, answereth in conclusion thus: *Quare apud illum &c.* Wherefore, that we should be recommended to the prayers of Martyrs, is not to *inuocate* them; but to wish to be recommended to the intercession of Christ the head, and of all his mysticall body, and we do call vpon Christ, that he may heare vs, and not vpon the Saynts that they may

*M. Andrews* his extravagant and foolish glosse, vpon *S. Augustines* place objected by the Cardinall



heare vs, but this we craue of God, that they may be heard for vs of him, and with him. Thus doth M. Andrews glosse that text.

60. So as to be recommended to the prayer of a Martyr, is to wish to be recommended to the intercession of *Christ*, and of all his mysticall body; as if a man should say, that for a man to be recommended to the prayers of M. Andrews, is not to craue the help of his prayers in particuler, but to wish that the Kings Maiesty (being head of the English Church) and all English Protestants, may pray for him. For truly he may say the one as well as the other, especially seeing that he giueth no reason at all of this his extrauagant interpretation, but relyeth wholly vpon his owne peruerse, and false vnderstanding of the other place of S. *Augustine*, which he will needs suppose to exclude all *inuocation* of Saynts, though, as you haue seene, it doth not concerne the same any way at all.

61. But to put the matter out of doubt what S. *Augustine* meant in this place, when he sayd, that we ought to be recommended to the prayer of the Martyr, we are to consider what his expresse doctrine is elswhere concerning the same poynt, namely in his Treatise *de cura pro mortuis*, of the care to be had of the dead, which albeit M. Andrews will not (as I thinke) allow for *opus palmare*, S. *Augustines* principall worke (because he hath already giuen that tytle to the bookes *de Ciuitate Dei*) yet it cannot be denied to be S. *Augustines*, who doth himselfe acknowledge it for such in his Retractions. This learned holy Father treating of the good that the dead may receiue by the care of their friends to bury their bodyes neere to the monuments of Saynts, sayth thus:

S. *Augustines* expresse doctrine concerning the inuocation of Saynts.

62. *Sed cum talia vinorum solatia requiruntur &c.* *S. Aug. in lib. de cura pro. mort. cap. 4.*  
 But when such comforts of the living are sought, whereby they may shew their pious mynd or affection towards their friends, I do not see what help the dead may receiue thereby, but only this, that whyles the liuing do remember where the bodyes of their friends are layed, *eisdem illis tamquam patronis susceptos, apud Dominum adiuuandos commendant*, they may by prayer recommend them to the same Saynts, as to their patrons, who haue receiued them into their protection to be helped with Almighty God, which truly they might also do, although they could not bury them in such places. So he. And a little after he sayth further to the same purpose: *Cum itaque recollit animus &c.* Therefore when the mynd of a man remembreth where his friends body is buried, and some place also which is venerable by the name of some Martyr occurreth to his remembrance, *eidem Martiri animam dilectam commendat recordantis, & precantis affectus*; the affection of him that remembreth it and prayeth, doth recommend the soule of his friend, to the same Martyr. Thus sayth *S. Augustine*, teaching expressely not only prayer to Saynts, but also prayer for the dead (which I wish *M. Andrews* to note by the way) as also that the prayer whereof *S. Augustine* speaketh heere, cannot be sayd to be made generally to *Christ*, and to all his mysticall body (according to *M. Andrews* his former glosse) but particularly *eisdem Sanctis tamquam patronis*, to the same Saynts, as to their patrons, and *eidem Martiri*, to the same Martyr, by whose tombe the bodyes of the dead are buryed.

63. But perhaps *M. Andrews* will say that this is taken *ex aliquo riuulo Augustini*, out of some litle brooke of *Augustine*, and not *ex opere suo palmari*, out of



his principall worke *de Ciuitate Dei*. Well then, let vs see whether we can find any thing there to this purpose. I doubt not but that M. Andrews ( who highly esteemeth that most excellent worke, and therefore seemeth to haue read it diligently ) will easily call to mind what a number of notable, and manifest miracles S. Augustine relateth there, as knowne to himselfe to haue byn done at the memoryes of S. Steuen and diuers other Martyrs, & that amongst the rest he recounteth one which happened to an honest poore old man of Hippe, called *Florentius*, who hauing lost his cloke, and not hauing money wherewith to buy another, went to the monument of the Twenty Martyrs ( which was there very famous ) and *clara voce*, sayth he, *ut vestiretur orauit*, prayed with a lowd voyce, that he might haue wherewith to cloth himselfe.

A notable  
miracle  
recounted  
by S. Au-  
gustine.

S. Aug. de  
ciuit. Dei  
lib. 22. c. 8.

64. Wherupon certayne scoffing yong men, for ( so S. Augustine calleth them ) being by chance present, and hauing heard him, followed him at his departure, and mocked him, *quasi à Martyribus quinquagenos folles, unde vestimentum emeret, petiisset*, as though he had demanded of the Martyrs fifty peeces of money ( called *folles* ) wherewith he might buy him clothes. But he not regarding them went towards the sea side, and there saw a great fish panting vpon the shore, which, with their help ( who had followed him thither ) he tooke, and sold for three hundred *folles* to a Christian Cooke called *Cartosius* ( declaring vnto him all that had hapned ) who opening the fish, found in his belly a ring of gold, and being moued partly with commiseration, and partly with scruple, gaue it also to the poore man, saying vnto him, *Ecce quomodo viginti Martyres te vestierunt*: Behold how the

20. Martyrs haue clothed thee. Thus much relateth S. Augustine concerning this matter.

65. Whereby it euidently appeareth, first, that An inference vpon the miracle related by S. Augustine. this poore man prayed not only at the monument of those Martyrs, but also to the Martyrs themselves, crauing of them reliefe of his necessity; for therevpon the yong men, who heard his prayer, tooke occasion to charge him to haue craued 50. folles of the Martyrs, which they would not haue done if they had not heard him pray vnto the Martyrs; & thereto also alluded the Cooke, who hauing heard the story related, and vnderstood thereby, to whome, and for what he had prayed, sayd vnto him, *Behold how the Martyrs haue clothed thee*; as who would say, the Martyrs of whome thou crauedst to be clothed, haue heard thy prayer, and giuen thee wherewith to cloth thee.

66. Secondly it appeareth that it was the custome at that tyme to *inuoate* Saynts particularly, and that God approued it by this miraculous effect. And if M. Andrews do say, that if it had byn vsuall, these yong men who heard him, would not haue mocked him for doing it, he is to vnderstand, that they did not mock him for calling vpon the Martyrs, but because his request seemed to them extrauagant, *quasi qui à Martyribus quinquagenos folles petuisset*, as though he had demanded 50. folles to buy him clothes. Besids that, Saynt Augustine so much condemned them for deryding him, that he calleth them *adolescentes irrisores*, scoffing yong men, yea and God so disposed for their confusion, that they themselves were witnesses of the miraculous euent, and helped him to take the fish which he sold for 300. folles, besids the ring that was found in his belly.

67. Thirdly



297. Thirdly it is cleare, that *S. Augustine* highly approved the inuocation of the 20. Martyrs, seeing that he recoūte th<sup>is</sup> together with many other miracles, to proue the truth of the Christian faith, saying in the end for the conclusion of the whole: *Cui nisi huic fidei attestantur ista miracula &c.* To what other faith doe these miracles giue testimony, but to this, whereby Christ is preached to haue ascended into heauen with his flesh? for these Martyrs, were Martyrs (that is to say witnesses,) of this faith &c. For in this faith they dyed, who can obtrayne these things of God for whose name they were slayne. So he.

68. Now then, that which I wish thee, good Reader, to note in all this discourse, is, how well *M. Andrews* hath performed his vaunt, which was that he would with one only sentence, as with the sunne, dry vp, whatsoeuer could be obiected out of any litle brooke of *Augustine*, when neuertheles his hoat sunny sentēce hath proued no warmer, nor brighter then the moone in the wayne, and change, which hath neyther heate nor light, for so you see it hath fallen out with the place cyted by him out of *S. Augustine*, which pro- ueth nothing at all for his purpose, whereas the other testimonies alledged partly by the Cardinall, and partly by me, are (as you haue also seen) most euident, and pregnant, to proue the inuocation of Saynts, which *M. Andrews* hath hitherto impugned.

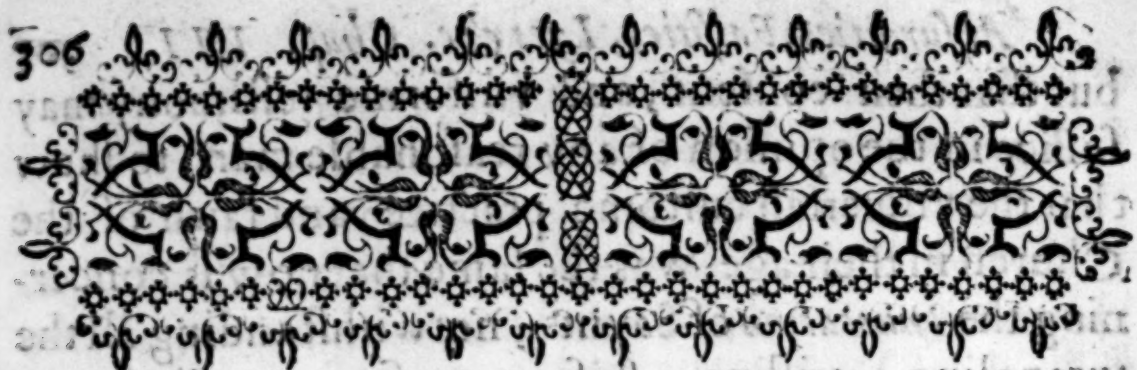
69. If then we consider the conformity of *S. Augustine* in this point withall the other Fathers, whose places haue byn before produced to wit *S. Basil*, *Eusebius*, *S. Chrysostome*, *S. Ephrem*, *S. Maximus*, *S. Gregory Nazianzen*, *S. Gregory Nyssen*, *S. Ambrose*, *S. Hierome*, *Ruffinus*, *S. Paulinus*, and *Theodoret*, I doubt not but

but that their consent, and vniforme testimony may suffice in the opinion of any reasonable man, to shew that the vniuersall custome, practice, and faith of the Church in their age, was the same that now is concerning the *Inuocation* of Saynts, notwithstanding all the wrangling, trifling, shifts, euasions, collusions, and frauds, which you see *M. Andrews* hath vsed to obscure the euident, and manifest verity thereof: so as I might heere very well end this matter, were it not that *M. Andrews* in the preamble to his censure vpon the places of the Fathers, maketh some obiections, not hitherto answered by me, which by all likelihood not only he, but also those that haue read him, will expect should be some way satisfied, and therefore I meane to examine the validity thereof, with what breuity I conueniently may.

Q q

CER.





306  
CERTAYNE  
OBJECTIONS  
OF M. ANDREWS  
AGAINST PRAYERS  
TO SAYNTS ARE ANSWERED:

AND

by the way, an Imposture of the pretended Bishops and  
Clergy of the Prouince of *Canterbury* in a Syno-  
dicall Canon of theirs is discovered .

AND

*Finally , M. Andrews is proued to haue notably wrangled,  
iuggled, and tryfled throughout this whole Controuerſy .*

CHAP. VIII.



**A**MONGST diuers friuolous obie-  
ctions there is one especially, which,  
as it seemeth, he maketh his *Achilles*,  
and holdeth for inuincible, and ther-  
fore he triumpheth not a little , be-  
fore he produceth it, saying , that  
he will not *object to the* Cardinall some *acclamation* , or

*Andr. p.  
39. §. Ne-  
que.*

**VOW**

Vow proceeding from some mans impetuous or violent M. An-  
 affection, but a Canon, and a statute of a Councell drew confidence in  
 held at *Laodicea* about the same tyme, and published the Canon  
 by the vniforme consent of the Fathers, *quod leges*, of the  
 sayth he, *bis à Theodoret relatum &c.* which (Statute) Councell of  
 thou shalt read twice related by *Theodoret* in his Com- *Laodicea.*  
 mentary vpon the 2. and 3. Chapter to the *Colossenses.*  
 They do there forbid in expresse words, *ne quis prece-*  
*tur Angelos*, that no man pray to Angels (and the rea-  
 son touching Saynts is all one) because some men did  
 then giue counsaile, & thought it necessary to procure  
 the fauour of God by Angels. Thus sayth *M. Andrews*,  
 vsing no lesse fraude then he is wont, as well tou-  
 ching *Theodoret*, as the Canon of the Councell of  
*Laodicea.*

2. And first for *Theodoret*, he abuseth him nota- *Theodo-*  
 bly, alledging some part of his words, and leauing *ret nota-*  
 out that which would clearely explicate the whole *bly abused*  
 matter, and *Theodorets* meaning, who interpreting *by M. An-*  
 the place of *S. Paul* to the *Colossenses* (*Nemo vos sedu-*  
*cat, volens in humilitate & religione Angelorum*, let no *Coloss. 2.*  
 man seduce you, willing in the humility, and religion  
 of Angels) declareth that certayne heretykes in *Phry. Theodore.*  
*gia* and *Pisidia* defending the vse of the old law, indu- *in c. 2. ep ad*  
 ced men to the worship of Angels; and after a whyle *Coloss. 2.*  
 layeth downe the reason, which they vsed to that end,  
 saying; *Illi ergo consulebant &c. therefore they counsel-*  
*led this vnder pretence of humility, saying that men cannot*  
*see, nor comprehend Almighty God, nor come vnto him,*  
*and that they must procure to themselues Gods fauour by*  
*Angels.* Thus sayth *Theodoret*, whereof you see *M. An-*  
*drewes* layeth downe only the last words, to wit, *pu-*  
*sabant oportere sibi diuinam beneuolentiam conciliare &c.*



They thought they must procure to themselves the diuine fauour by Angels; whereas the words immediatly going before, which he leaueth out, gaue the reason of this their error, signifying that they thought it necessary to procure Gods fauour by Angels, because men could not come to him otherwyse, which is farre from the concept of any Catholyke, or Christian man, seing that this opinion denyeth that we may come to God by *Christ*, and maketh Angels the only mediators betwixt God and vs, which is in effect to deny, and destroy the Christian faith.

3. And therefore no meruaile if Saynt *Paul*, the Councell of *Laodicea*, and *Theodoret* forbad such prayer to Angels; but the truth is that the Canon which *Theodoret* mentioneth forbiddeth only to commit Idolatry to Angels, and not simply to pray to them, as I will make it manifest, when I shall haue first declared how *M. Andrews* hath abused the Councell of *Laodicea*.

M. Andrews abuses the Councell of *Laodicea*.

Andr. p. 39. §. Neque.

The Councell of *Laodicea* forbiddeth Idolatry to Angels & not prayer to them.

Therefore hauing sayd that the Canon of that Councell is twyce related by *Theodoret* in his Cōment vpon the second, and thyrd to the *Colossenses*, he addeth; *Prohibent ibi disertis verbis, ne quis precetur Angelos*; the Fathers of that Councell do there forbid in expresse words, that no man pray to Angels. So he. Whereby the Reader must needs imagin not only that the Canon of the Councell was fully layd downe by *Theodoret*, but also that the same was to no other effect, but only to ordayne that no man should pray to Angels; whereas *Theodoret* doth not alledge any one word of the Canon, but toucheth only the effect of it in some sort and in very generall tearmes, for the Canon it selfe maketh no mention at all of prayer, but forbiddeth only an Idolatrous worship of Angels; which also *Theodoret* sheweth

sheweth to be his owne meaning, though he speake only of prayer to Angels, as it is euident both by the circumstances of the place layd downe by me before, and left out by *M. Andrews*, and also more playnely afterwards when he speaketh of the sayd Councell, and Canon the second tyme, in one of the two places which *M. Andrews* himselfe quoteth, to wit, vpon the thyrd Chapter to the *Colossenses*, where he sayth thus.

4. *Quòdenim illi Angelos iuebant adorare &c.* For because those *Phrygians* commanded men to adore Angels, he (to wit *S. Paul*) commanded the contrary, that they should adorne both their words, and deeds with the remembrance of *Christ* our Lord. Vtter forth (saith the Apostle) your thanks-giving to God the Father by him, and not by Angels. And the Synod of *Laodicea* following this law, and seeking to remedy the old disease, decreed, that men should not pray to Angels, and leaue our Lord *Iesus Christ*. Thus saith *Theodore*: whereby he sheweth that those *Phrygian* Idolatours made a playne oppositiō of Angels to *Christ*, teaching & cōmāding an adoratiō of Angels instead of *Christ*, & therefore he sayth that the Apostle cōmanded the contrary to them, to wit, that we should prayse God by *Christ*, and not by Angels; whereby it appeareth that their contrary doctrine was to prayse God by Angels, and not by *Christ*; which he also confirmeth saying, that the Councell of *Laodicea* made the lyke Decree agaynst the same errour, ordayning that none should pray to Angels, and leaue *Christ*. So as by all this it is manifest, that according to *Theodore*, the adoration, and prayer to Angels forbidden by *S. Paul*, and the Councell, was such as excluded the mediation of *Christ* for vs, and made the Angels our only media-

*Theodore*  
in 3. *Coloss.*

*Theodore*  
ret his  
meaning  
clearly ex-  
plained  
by his  
owne  
words.

*Theodore*  
ret forbid-  
deth such  
prayer to  
Angels as  
excludeth  
the me-  
diation of  
*Christ*.



tours whereof neuertheles you do not see so much as any insinuation, or ynkling in *M. Andrews*, whereby it is euident, that he hath abused both the Councell, and *Theodore*, and his Reader most of all.

Concil.  
Laodic.  
cap. 35.

The mea-  
ning of  
the Canon  
of the  
Councell of  
Laodicea.

What  
kind of I-  
dolatri  
was done  
to Angels  
by the  
Phrygians

This will appeare more clearly by the expresse words of the Canon whereof *Theodore* speaketh, which are these: *Quod non oporteat Christianos relictā Dei Ecclesia obire &c.* That Christians ought not to forsake the Church of God, and to goe away, and to make Congregations of abominable Idolatry to Angels, which is forbidden, and therefore whosoever shall be found, huic occultā Idololatriæ vacans, exercising this hidden, or secret Idolatry, be he accursed, for that he hath forsaken our Lord Iesus Christ, and gone to Idols. Thus sayth the Canon, shewing euidently, that the adoration, and prayer to Angels, which *Theodore* sayth was forbidden by the Canon, was some abominable Idolatry committed to Angels in certayne secret Congregations, which those *Phrygians* made in corners, forsaking the Church of God, and Christ himselfe. And this I say is euident by the Canon; for no man I thinke can be so simple to imagine that all this could be sayd, or meant of prayer to Angels, in such sort as we Catholykes vse the same, that is to craue the assistance of their prayers to Christ for vs, or to God by the merits, and mediation of Christ.

6. For if this were the abominable Idolatry whereof the Councell speaketh, then should the Apostle haue byn an abominable Idolatour, when he desired the *Romans*, *Corinthians*, *Thessalonians*, and others to pray for him: and so should we in lyke manner when we desire one anothers prayers, for no sufficient, or probable reason can be giuen why it should be Idolatry

Rom. 15.  
1. Cor. 1.  
Thess. 5.  
Colos. 4.

latry

latry to pray to Angels, and no Idolatry to craue the prayers of men, especially seeing that we read in expresse Scripture, that *Iacob* blessing the children of *Ioseph*, did inuocate an Angell, saying; *Angelus qui eruit me &c. the Angel which hath deliuered me from all euils, blasse these childre*. And *Iosue* fell downe prostrate before an Angell, and called him *Dominum suum*, his Lord. Besids that the Apostle, yea our Sauour himselfe testifyeth, not only the continuall presence of Angels amongst vs, but also the assistance, and help that we receiue by them: in so much that the ancient Fathers (and amongst the rest *Theodoret* himselfe) do thereupon teach expressely that we haue euery one of vs from our natiuitie a proper Angell, who protecteth, and defendeth vs, and prayeth to God for vs.

7. Whereupon it must needs follow that seeing the Angels do not only know our actions much better then men, and heare our prayers no lesse then they, but also do continually assist vs as well with their prayers, as otherwyse; it followeth, I say, that we may lawfully craue their assistance, yea much more then of men, for that they being ordayned by God to help vs, are no lesse willing, and farre more potent, and able to do it then men are; and therefore truly I may well conclude, that neyther the Councell of *Laodicea*, nor yet *Theodoret* could be so absurd as *M. Andrews* would make them, to thinke it Idolatry to pray to Angels, when they know it to be lawfull to pray to men. And this I say the rather of *Theodoret*, because he teaching expressely (as I signified before) that Angels haue the protection of men, doth declare withall, that men are subiect *imperio Angelorum*, to the gouernment, and command of Angels, and that they pray for vs, whereby

*Iosue. 5.  
Dan. 10.  
Iudith. 13.  
Act. 12.  
Matth. 18.  
1. Cor. 11.  
S. Dionys.  
Areop.  
eccles. Hier.  
c. 9. S. Iu-  
stin. Mart.  
quaest. 30.  
Clemens  
Alexand.  
li. 5. Strom.  
Origen ho.  
8. in Gen. &  
alibi passim.  
S. Basil. ho.  
in Psal. 33.  
S. Chrysost.  
ho. 3. ad c. 1.  
ad Colos.  
Theodor.  
ad cap. 10.  
Daniel. &  
in Genes.  
quaest. 3. S.  
Hilar. ad  
Psal. 129.  
& Ca.  
18. in Mat.  
S. Hieron.  
ad ca. 66.  
Esai. S.  
Ambros. l.  
de viduis.  
S. Aug. in  
Soliloquijs  
cap. 27.  
Theodor. in  
Genes.  
quaest. 30.*



whereby he teacheth consequently that men owe vnto them, not only loue, and gratitude as to their Guardians, and Protectors, but also the duty of reuerence, and supplication, as to their superiours, commanders, gouernours, and intercessours for them.

M. Andrews must reforme his vnderstanding of Theodoret,

8. So as M. Andrews may see that he hath iust cause to reforme his vnderstanding of that place of *Theodoret*, and acknowledge that it is not likely, that *Theodoret* would thereby contradict his owne doctrine elsewhere, but rather that he, I meane M. Andrews, hath notably abused both the Councell and *Theodoret*; the Councell, in concealing, and dissembling the whole substance of the Canon, which he could not but know; and *Theodoret* in leauing out that which was most necessary for the explication of his meaning in both those places which he cyteth; and finally that he hath also abused them both, in making them to impugne, and forbid all prayer to Angels, though as intercessours to Christ for vs: whereas they only forbid Idolatry to Angels, with prayer to them, as to the only mediators betwixt God and vs, whereby Christs mediation for vs is wholly excluded, to the vtter subuersion, and ouerthrow of our Christian fayth.

The place of S. Paul forbidding the religion of Angels explicated.

(b) Tertul. de praescr. cap. 23. in sum.

9. And to the end that all this may be yet more cleare, we are to consider that *religio Angelorum*, the religion, or superstitious worship of Angels, which S. Paul reprehended in the Epistle to the *Colossenses*, that *Theodoret* expoundeth, was no other but some such Magicall, or Idolatrous worship exhibited to Angels as the disciples of *Simon Magus* vsed (whereof (b) Tertullian saith: *Simoniana magia disciplina Angelis seruientis* &c. the discipline of Simons magick seruing Angels,

was

was also held to be Idolatry.) or some such other as might spring from the blasphemous heresie of (c) *Cerinthus*, (c) *Iranus* who so much abused Christ, and exalted Angels, that he held Christ to be but pure man, and the sonne of *Ioseph*, and that Angels made the world, and gaue the law to the Iewes, yea that an Angell was the God of the Iewes; or finally of some such other heretykes, as eyther attributed diuinity to Angels, or made them mediators for man in such sort, as those *Phrygian* heretykes did, of whome *Theodore* speaketh, which was to exclude the mediation of Christ, as it appeareth evidently by that which the Apostle addeth saying: *& non tenens Caput ex quo &c.* and not holding the head whereof the whole body is by ioynts, & bands compacted &c. signifying that he spake of such as forsook the head, to wit Christ, and made Angels the chiefe mediators of their reconciliation to God.

10. Therefore *S. Chrysostome* saith vpon that place of *S. Paul*: *Sunt nonnulli &c.* there are some which do say that we must not come to God the Father, and be reconciled to him by Christ, but by Angels: and so doth also *Oecumenius*, and *Theophilactus* expound the same place. And the authour of the Commentary vpon *S. Pauls* Epistles amongst the workes of *S. Ambrose*, saith that the Apostle taxed there such as adored the starres quod, sayth he *Angelos vocat*, he calleth Angels; and finally to omit others, *S. Hierome*, and *Haymo*, do vnderstand that the Apostle speaketh of such as vsed to offer Sacrifice to Angels; whereupon also the Councell of *Laodicea* might haue iust occasion to make their decree against some such abominable Idolatry done secretly to Angels in their dayes.

11. So as it is euident by all this, that neyther



The conclusion of the Apostle in his Epistle to the Colossians, nor Theodorici in his Commentary upon the same, nor the Canon of the Antiochene Council mentioned by Theodorici, nor his text, and objected by M. Andrews, do any way impugn the custome of the Catholyke Church in praying to Angels, as mediators to Christ for us. And to conclude concerning Theodorici, whereas M. Andrews would by this place make the world believe that he did not approve prayer to Saynts, I remit the good Reader, to the most perspicuous, and pregnant testimony, which I have before produced out of him to prove the publike practice, and custome of the whole Church to pray to Saynts in his time, together with the admirable effects, and miraculouse benefites that devout people received thereby, and his own evident and cleare approbation thereof, seeing that he vrgeth it, to the confusion of the Paynims inferring thereupon a manifest argument of Christs divinity, besides, that in his *historia religiosa* (wherein wryting the lyues of diuers religious persons) he craueth in the end of every particuler Saynts life, Gods fauour and diuine assistance by his intercession, and in the conclusion (b) of the last he desireth them all (whose lyues he had written) to pray for him. So that I hope, this may suffice in answer of M. Andrews his objection taken out of him.

Another obiection of M. Andrews answered touching the question whether Saynts do heare vs, but I have before touched another obiection of M. Andrews grounded upon an absurd conceipt of his, that it is vncertaine, whether Saynts do heare actions, and how they see, or know our actions, and also that which I sayd (d) there, touching the common, and vniuersall experience that the Church hath had in all ages of the helpe, and assistance of Saynts.

(b) in istius diuersis, et in his, et in istis.

Another obiection of M. Andrews answered touching the question whether Saynts do heare vs, but I have before touched another obiection of M. Andrews grounded upon an absurd conceipt of his, that it is vncertaine, whether Saynts do heare actions, and how they see, or know our actions, and also that which I sayd (d) there, touching the common, and vniuersall experience that the Church hath had in all ages of the helpe, and assistance of Saynts.

7. nu. 42. 43. & seq.

such as ~~might~~ <sup>might</sup> suffice for his confutation in this point, yet because he vrgeth the same diuers tymes, and especially in his preamble to his censure upon the Fathers, I will add heere somewhat more to shew his absurd manner of arguing in this matter.

Thus then he saith; *Vi hoc datur &c.* although this <sup>should be granted</sup> (that Saynts do pray for vs) yet it is <sup>manifest</sup> how they heare vs praying heere on earth; and those your positions touching the glasse of the diuine essence, and the shyning therein of all things that are done on earth, are more subtil, then solid, and not cleare enough to your selues, and altogether unheard of amongst the Fathers, and no man durst willingly call upon those of whom he is not certayne by what meanes they heare him, & provide and drawe nece. &c. and therefore unsure whether they heare him, or no. So he.

Wherein you see he argueth in effect no other wyse then this; that because we know not certayne by how the Saynts do heare vs, therefore we are not sure, that they heare vs at all; which truly is a strange inference, for albeit we be not sure how, and in what manner they heare vs, yet we may be sure that they heare vs, seeing that the certaynty of any effect doth not depend upon the knowledge eyther of the cause, or of the manner, or meanes how it is wrought, as it is euident by infinite effects which we certaynely know and see, though we neyther know the assured cause thereof, nor in what manner they are performed. As for example, it is certayne that the sea ebbereth, and floweth, that fegets haue theyr aecesses, and crises, that stones draweth iron, and loketh alwayes towards the North; and yet neuertheless we neyther ceraynly know from what cause these effects proceed,



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ceed, nor how they are effected, and who can assuredly tell, how the sound of a voyce is framed, and how the eye seeth ( whether by *intromission*, or *extramission*, as the Philosophers speake ) when neuertheles the effects are euident.

The same  
is to be  
granted  
much  
more in  
supernatu-  
rall things.

14. And this being so in naturall and earthly matters subiect to our senses, what shall we thinke of heauenly thinges, or of matters belonging to religion, and fayth, which do farre more exceed mans weak capacity? must we eyther know how they are wrought, or els deny the effects? Let *M. Andrews* tell me how Angels, and Saynts in heauen do pray to God for vs, which he granteth they do, or how they vnderstand one another; or yet how the humanity of Christ heareth our prayers, and knoweth our actions, I meane, whether he seeth them in his diuinity, or knoweth them by reuelation? and if he dare not determine the matter, let him according to his owne inference doubt whether Christ heareth our prayers, or not: yea let him not willingly pray vnto him, seeing he (d) sayth that *no man doth willingly call vpon those of whome he is uncertayne by what meanes they heare him*: and if he will take vpon him to determine it, let him tell me why the glorified soules of Saynts which see God, may not heare our prayers, and know our actions in the same manner?

(d) Pa. 17.  
6. Vt hoc.

15. But to omit infinite other instances which might be giuen, let vs heare what *S. Augustine* sayth, euen in a matter pertayning to this question whereof we now treate. For albeit he maketh great doubt how

*S. Aug. de  
ciuit. li 22.  
cap. 8.*

Almighty God did work those stupendious miracles ( which as he testifieth vpon his owne knowledg were done at the memoryes, and relyques of *S. Steuen*,

and

and other Martyrs ) yet he made so litle doubt of the effect, that he vrged the same notably against the Paynims to proue the verity of the Christian fayth, saying : *Sine Deo per seipsum miro modo &c.* whether God doth worke these things by himselfe, in that meruailous manner, whereby he worketh temporall things, being himselfe eternall ; or whether he doth the selfe same things by his ministers, or whether he doth some of them by the soules of the Martyrs, as he doth by men whiles they are yet heere in body, or all by Angels whome he commandeth inuifibly, immutably, and without a body ( in such sort that those things which are sayd to be done by the Martyrs, be done only by their prayers, and impetration, & not also by their operation ) or whether some things are done by these meanes, & some by others, which cannot by any meanes be cōprehended by mortall men, *ei profecto hac attestantur fidei &c.* all these truly do giue testimony to that sayth, wherein the resurrection of the flesh is preached.

16. Thus discourseth this holy Father, acknowledging as you see, the imbecillity of mans vnderstanding to comprehend the manner how Almighty God did worke these supernaturall effects, although he doubted not of the effects of themselves, and yet forsooth *M. Andrews* must eyther know how Saynts do heare vs, or els he will deny that they heare vs, notwithstanding the knowne, and common experience that the Church of God hath alwayes had thereof; to which purpose also it may be obserued that he confesseth himselfe (b) elsewhere, that God was wont miraculously to relieue those that prayed at the tombes of Martyrs; and yet I am sure he knoweth not how the same was wrought ( I meane whether God did it by

*Idem lib. 8. 9.*

*M. Andrews* drews cō-  
uined by  
that which  
he granteth  
elc-  
where.

(b) *And 2*  
*p. 40. 6.*  
*Non verū*





Servant God take gifts of. *Memor* the *Armenians*, and did covered also all that which the King of *Saris* treated in his cabinet. Also *S. Irenaeus* being on earth did see our Saviour Jesus Christ on the right hand of his Father in heaven; and therefore it were absurd to imagine that the glorified Saynts in heaven could not see, or know what is done on earth, especially such things as concerne themselves, and the honour that is done vnto them for Gods greater glory, and the prayers that are directed to them for the reliefe of Gods seruants. Lastly *S. Iohn* in the *Apocalyps* signifyeth that the Saynts in heaven do offer vp the prayers of holy men on earth, which they could not do, if they did not understand and know mens prayers.

18. Furthermore this doctrine is also grounded vpon the cleare testimony of the Fathers who teach expressely. As *S. Athanasius* who sayth, that the soules of Saynts, *& post mortem*, *& in die Iudicii agnoscant omnia*, shall know all things both after their death, and in the day of iudgment; and, *nullus est* (sayth *S. Basil*) *ex his qui non singula ubique consideret*, there is none of these (he speaketh of Angels, and the soules of the iust) who doth not consider euery thing euery where; besides that he calleth the 40. Martyrs *communes humani generis custodes*, the common guardians, or keepers of humane kind. *S. Ambrose* also saith, that Martyrs are *praefules*, *& spectatores actuum nostrorum*, the gouernours and beholders of our actions.

19. In lyke manner *S. Hierome* teacheth, that it is written of the soules of the iust in the holy Scripture *sequuntur agnam quacumq; ierit*, they follow the Lambe wheresoever he goeth; and then he addeth, *Si agnus ubiq; est*. If the Lambe be euery where, therefore it is continual

*Ibid. cap. 6.*  
*Act. 7.*

*reuerend*  
*cap. 18.*  
*Apoc. 5.*

*ad 1. 8.*  
*qu. 1. de*  
*dim. 10. de*

*S. Atha.*  
*q. 11.*

*The Pa.*  
*1. 2.*  
*ther*

*plainly*  
*testify*  
*that the*  
*Saynts do*  
*know all*  
*our actiōs*  
*in earth.*

*S. Basil.*  
*de*  
*vera Vir-*  
*ginitate*

*paulo ante*  
*medium.*  
*S. Ambrosi.*  
*de viduis.*

*Apoc. 14.*  
*S. Hierone-*  
*aduers.*  
*igilan-*

to



to be believed that those also who are with the Lambs  
 are euery where; and seeing that Diuels go all the  
 world ouer, and by reason of their exceeding great  
 celerity are euery where present, shall Martyrs after  
 they haue shed their blood for Christ, be shut vp, as it  
 were in a coffer, that they cannot get out? So he. *Theo-*  
*doret* also giueth to Martyrs, the title of *Duces*, *Princi-*  
*pes*, *propugnatores*, & *custodes hominum* &c. the Cap-  
 tayns, the Princes, the defenders, and guardians of  
 men, by whome (sayth he) these mischiefs, and miseries  
 which Diuels do inflict vpon vs, are auerted from vs. *S.*  
*Chrysostome* calleth *S. Peter*, and *S. Paul* the Patrons,  
 and Protectors of the Emperours. Whereupon it must  
 needs follow, that those blessed Apostles, and other  
 Saynts, did vnderstand the actions, and necessities  
 of those whome they protected, and defended.

*S. Aug. li. 20.* Moreouer *S. Augustine* discoursing how the  
 Saynts shall see God in heauen after the resurrection,  
 and whether they shall see him with their corporall  
 eyes, teacheth by the way, that they shall then see  
 all things with the eyes of the spirit, *etiam unde sunt*  
*corpore absentes*, euen whence they are absent in body;  
 and this he proueth amply by the example of *Elizaeus*,  
 who being absent from his seruant *Giezi*, saw him take  
 gifts of *Naaman*, and therefore sayd vnto him, *Nonne*  
*cormeuum in praesenti erat* &c. was not my hart present with  
 thee, when the man came from his Chariot to meete thee,  
 and thou tookest the money? Whereupon *S. Augustine*  
 sayth; *Corde suo ergo se dixit hoc uidisse Prophetam* &c. ther-  
 fore the Prophet sayd that he saw this with his hart, being no  
 doubt admirably helped by Almighty God: but how much  
 more shall all men then abound in this gift, when God shalbe  
 omnia in omnibus, all in all? Thus discourseth this  
 learned

*Theodoret*  
*de Grac.*  
*affec. cu-*  
*re. lib. 8.*

*S. Chrys. ho.*  
*ad im. ep.*  
*ad Corinth.*

*S. Aug. li.*  
*20. de ciuit.*  
*De cap. 20.*

*Reg. 8.*

learned Father to proue that the Saynts after their resurrection *videbunt omnia*, shall see all things with their spirituall eye, *etiam unde sunt corpore absentes*, euen whence they are absent in body.

21. And this must needs be vnderstood in lyke manner of glorified soules before the resurrection, for that the glorification of their bodyes ( although it shall increase their Ioy, and glory, yet ) shall not increase their vision of God, or knowledge, which they haue now as perfect, as they shall haue after their resurrection. Finally to omit many other Fathers which might be alledged, S. Gregory sayth, that it is not to be belieued, that *qua intus claritatem Dei vident &c.* the soules which see into the light, or brightnes of God, are ignorant of any thing that is abroad; and againe in another place, *quia in illa aeterna hereditate &c.* for as much as in that eternall inheritance all men do see God with a comon clarity, or brightnes, what is there which they cannot know, who know him that knoweth all things? Thus saith S. Gregory, teaching, as you see, that the Saynts in heauen know all things in earth, and yielding the selfe same reason thereof which you haue heard M. Andrews say was *inaudita Patribus*, neuer heard of amongst the Fathers, to wit, that because they see, and know God, therefore they see, and know all things in him, in whome *omnia constant*, sayth the Apostle, *all things do consist*.

22. So as howsoever the ancient Fathers may haue differed in opinion concerning the manner how the Saynts know things done on earth, M. Andrews may see that they agree touching the effect: which also is so conforme to reason, that he cannot with reason deny it, especially seeing he himselfe granteth that the

S. Greg. li. 12. Moral. cap. 14.

Idem. li. 4. Dial. ca. 33.

A good deduction vpon M. Andrews his owne grant.



(d) S. Cy Saynts do pray for vs of their charity, & loue towards  
 prian. li. de vs. For if they loue vs so, that as (d) S. Cyprian saith,  
 mortalit. *de nostra salute sunt solliciti*, they are carefull for our  
 Item. ep. 57. saluation, and as M. Andrews (f) confesseth they do in-  
 (f) Andr. deed pray for vs, it must needs be granted that this  
 pag. 37. 6. their loue, and care doth include a desire to know our  
 Omnia. necessities: whereupon it also followeth that they do  
 Item. p. 46. know them; for if their desire should not be satisfied,  
 lin. 9. they should not be so happy and blessed, as the perfe-  
 ction of their beatitude doth requyre: besides, that seeing  
 Almighty God doth glorify them not only in heauen  
 with the visiō of his Deity, but also in earth with many  
 miracles done at their monuments (as M. Andrews  
 himsele confesseth in his answer to a place of S. Basil)  
 it were absurd to thinke that they do not know as well  
 the particuler fauours that God doth to men for their  
 fakes, as also the honour and glory that redoundeth  
 thereof both to God, and them, without which know-  
 ledge their beatitude, as I haue sayd, should not be  
 complete.

A brief re-  
 capitula-  
 tion of the  
 reasons  
 whereupo  
 is groun-  
 ded the  
 doctrine  
 that  
 Saynts  
 heare our  
 prayers.

See before  
 me 13. &  
 14.

Now then seeing that our doctrine, that  
 Saynts do heare, or vnderstand our prayers, is groun-  
 ded vpon such sure foundations, as heere I haue decla-  
 red: to wit, the continuall custome, and practice of  
 the Church to pray to them; the manifest experience  
 of benefits receiued by them; the conformity thereof  
 to the holy Scriptures, with the vniforme and ex-  
 presse testimonies of the Fathers, & lastly vpon reason  
 it selfe; how little reason hath M. Andrews to deny it  
 vpon no better reason, then because it is vncertayne in  
 what manner they heare vs? especially seeing I haue  
 also evidently proued that the vncertainty of the man-  
 ner, meanes, or cause of any thing, can nothing derogate  
 from

from the certaynty of the effect, so as he must eyther bring some more solid arguments agaynst prayer to Saynts, or els he shall but discouer both his owne imbecillity, and the weakenes of his cause.

24. And therefore he had reason to seeke some better reason, which he doth, seeming to put the case that it were true, yea most manifest that Saynts do heare our prayers, yet, *ne sic quidem* (sayth he) *audemus vota nostra ad illos precesq; dirigere*, we dare not for all that direct our vowes, and prayers vnto them; and hereof he yieldeth this reason, *cum praeceptum ea de re nullum acceperimus*, *praeceptum autem acceperimus in Lege disertis verbis: Quod tibi praecepero hoc tantum facies*. *Deut. 12.*

We dare not (saith he) pray vnto them, because we haue receiued no precept concerning that poynt, but haue receiued a precept in the law, in expresse words; What I shall command thee, that only thou shalt doe. So he; and then concludeth; *id tantum audemus facere &c.* We dare doe that only whereof we haue a precept. Bring you a precept, and we will straight inuocate them with you. Thus argueth he.

25. And hath he not, trow you, very well proued now, that nothing may be practiced in Gods Church without an expresse written precept? Who would thinke that a Doctor of diuinity should haue so litle vnderstanding of the holy Scriptures, as to inferre this conclusion vpon the place that he alledgeth, which concerneth only the Sacrifices that God required, and commanded to be offred vnto him in the Mosaycall law, as it is euident by the very circumstances of the place, in the 12. Chapter of *Deuteronomy*, from whence that precept is taken. For when Almighty God had admonished the people to beware

Another  
silly shift  
of M. An-  
drews.

*Andr. cap.*  
1. p. 37. 4.  
*Verum.*

*Deut. 12.*

M. An-  
drews is so  
scrupu-  
lous that  
he dare do  
nothing  
without a  
precept or  
example  
in Scrip-  
ture.

His imper-  
tinent alle-  
gation of  
Scripture.



that they did not imitate the nations whose lands they should possesse, in their abominable Sacrifices, saying: *for all the abominations, that our Lord doth abhorre, haue they done to their Gods, offering their sonnes, and daughters, and burning them with fire, after this I say, followeth immediatly, what I command thee, that only doe to our Lord, neyther adde any thing, nor diminish.* Thus sayd Almighty God; as who would say, whereas the gentills whose lands thou shalt possesse, did worship their Gods with most abominable Sacrifices, and ceremonies, sacrificing their owne children by fire, do not thou imitate them therein, but offer thou to me in Sacrifice, only that which I doe command thee, to wit those things which are ordayned, and prescrybed in the law to that end,

26. And this no doubt is the cleare sence, and meaning of those words, for if they shalbe vnderstood, as *M. Andrews* taketh them, to exclude the practice of all things whatsoever that were not expressely commanded in the letter of the law, then the solmne feasts ordayned afterwards by *Mardocheus*, *Iudith*, and the *Machabees* had byn vnlawfull, which neuertheles are approued in the Scripture, and the last of the 3. to wit the feast of the *Dedication* instituted by the *Machabees*, was honoured by our Saviour himself with his presēce. But let vs put the case that this commandment of Almighty God was generall touching the seruice and worship of God in the old law, will *M. Andrews* inferre thereupon, that the same is to be extended to the new law? As well may he say, that we are bound to obserue the whole law, and so proue himselfe a Iew, & euacuate the law of Christ, as Saynt *Paul* argueth against those that mayntained the vse of *Circūcisio* together

Deut. 12.

An explanation of the place of Deuteronomy alledged by M. Andrews.

Hest. 9. Tit. dith ca. vlt. 1. Machab. 4.

Ioan. 10.

M. Andrews hardly pressed by his owne argument.

Gal. 5.

ther with the faith of Christ.

27. Neuertheles I say not this to exclude all man-  
ner of arguments, or inferences drawne from the old  
law to the new ( that the same remayne within the li-  
mits of probability, as from the figure, to the verity,  
which admitteth many limitations, and exceptions )  
but to exclude the obligation of all precepts eyther  
ceremoniall, or Iudiciall, which do not in any sort  
bynd vs now, as I haue shewed in the first Chapter of  
this *Adioynder*. And therefore whereas M. Andrews  
sayth heere, *cum praeceptum acceperimus in lege disertis*  
*verbis &c. seeing we haue receiued a precept in the law in*  
*expresse words &c.* I say to him that seeing this precept  
did vndoubtedly belong to the ceremoniall law, and  
concerned only the manner of worship to be done to  
God by Sacrifice, he sheweth himselfe a flat Jew, in  
saying that we *Christians* haue receiued this precept in  
the law.

How ar-  
guments  
may be  
deduced  
from the  
Law of  
Moyles.

See chap. 1.  
nu. 14. 15.  
& 16.

M. An-  
drews his  
argument  
proueth  
himselfe  
to be a  
Jew.

28. Furthermore he is to vnderstand, that albe-  
it we should grant that nothing can be practised, or  
taught in the new law without some precept, or do-  
ctrine thereof deliuered by our Sauour *Christ* vnto his  
Church, yet he could gayne nothing thereby, except  
he could also proue that all our Sauours precepts, and  
doctrine are expressely set downe in Scripture, which  
neyther he nor any of his fellowes haue byn able yet to  
proue, or euer shalbe, it being euident that our Sau-  
our neyther commanded any thing at all to be written,  
but to be preached, and taught, saying, *pradicate euan-*  
*gelium &c. preach the gospell to euery Creature, and againe*  
*docete omnes gentes &c. teach all Nations, baptizing them*  
&c. neyther did the Apostles eyther write any thing  
of diuers yeares after *Christ* Ascension, or when they

Matth. 28.



wrote, deliuer all *Christs* doctrine, and their owne by writing, but very many things by tradition, in which respect the Apostle himselſe ſaith, *tenete traditiones quas* (b) *Hom. in 2. Theſ. 2.* accepistis, siue per sermonem, siue per Epistolam nostram, (c) *Har. 61* hold the traditions which you haue receiued eyther by word, (d) *Lib. de Spiritu Sanct. cap. 29.* or by our Epistle, by which words of the Apostle the ancient Fathers namely (b) *S. Chrysostome* (c) *S. Epiphanius* (d) *S. Basil*, *S. Iohn* (e) *Damascen*, (f) *Oecumenius* (e) *Lib. 4. de fide ca. 17* Theophilactus, and the 8. Generall (g) Councell do proue the necessary vse of vnwritten traditions in the (f) *in 2. Theſ. 2.* Church, and amongst the rest *S. Chrysostome* ſaith: *hinc* (g) *Act. ult. can. 1.* patet &c. heereby it is manifest, that the Apostles did not deliuer all things by Epistle, but many things without writing; *eadem fide digna sunt tam illa, quam ista*: as well those things as these, are worthy of the same credit.

29. For this cause *S. Augustine* giueth this generall rule, that whatsoever the whole Church retayneth, whereof the beginning cannot be deduced eyther from the Scriptures, or Generall Councells, or some later institution, the same was vndoubtedly deliuered by the (d) *S. Aug. de Baptif. contra Donat. l. 2. ca. 7. & li. 4. c. 6. & Ibid. cap. 24. & li. 5. ca. 23.* Apostles, and this he vrgeth (d) very often as a most assured ground, and principle agaynst the *Donatists*; and for the same reason not only he, but also all other Fathers teach, that the generall custome of the Church, is an infallible, and euident prooffe of the truth in any controuersy, in so much that he affirmeth it to be *insolentissima insania*, a poynt of most insolent madnes to dispute, or doubt of it, as I haue declared in the last Chapter, which I wish *M. Andrews* well to obserue, as also the other testimonyes of the ancient Fathers produced there concerning this poynt.

30. Now then, hereupon I conclude two things, the one, that *M. Andrews*, who as he sayth dare do nothing

nothing without a written precept, may lay away his scruple, in matters that are generally practised by the Church, the other, that seeing it is evident by these testimonies of so many holy and learned Fathers, as haue byn heere alledged, that the whole Church in their dayes practized prayer to Saynts, as a thing most beneficiall to men, and honorable to God; and that they acknowledged the euident and miraculous benefits that grew to men thereby; yea vrged the same agaynst the very Gentills, and Paynims, as inuincible arguments of the diuinity of *Christ*, and of the verity of Christian religion: and seeing also that this practice, custome, and beliefe was then generall, when Christian religion most florished (I meane in the tyme of the 4. first generall Councells) and when the Church abounded most with famous Doctors, Pastors, and Fathers, it must needs be graunted, that the doctrine of prayer to Saynts, is an irrefragable verity, and that according to *S. Augustines* censure, it is no lesse then insolent madnes in *M. Andrews* to call it in question, and much more to impugne it with such friuolous reasons as he doth, and especially with a ceremoniall precept of the *Mosaycall* law, as if he were a Jew, and not a Christian, seeing that he acknowledgeth himselfe to haue receiued a precept thereby *disertis verbis*, in expresse words, which I thinke no good Christian will say of any precept, belonging to the ceremoniall, or Iudiciall law.

But *M. Andrews* goeth yet further, and exa-  
teth at least some example of it in the Scripture, if there be no precept: whereto *S. Augustine* answereth sufficiently, when he sayth to a *Donatist* (who made the lyke demaund about the rebaptization of such as

*M. Andrews* according to *S. Augustines* censure is an insolent mad man.

*Andr. p. 28. A. 1. que.*

*S. Aug. de unit. Eccl. ca. 22. vel. 19. in some editions.*

were



Idem. con-  
tra. Cres-  
con. lib. 1.  
cap. 33.

M. An-  
drews and  
his fello-  
wes do ad-  
mit diuers  
traditions  
without  
any ex-  
presse pre-  
cept, or  
example  
thereof in  
Scripture.

were baptized by heretykes ) that seeing there is no example or expresse mention of it in Scripture, and that Christ hath clearly and expressely recommended vnto vs the authority of his vniuersall Church dispersed throughout the world, the testimony and custome of that Church is to be admitted and imbraced, and whosoever reiecteth or resisteth the same, doth most perniciously resist our Sauour himselfe against his owne saluation. Thus sayth S. *Augustine* in substance, though much more amply; who also speaking elsewhere of the same point, giueth this notable, and generall rule, that for as much as the holy Scripture doth vndoubtedly recommend vnto vs the authority of the Church *etiam in hac re à nobis tenetur Scripturarum veritas &c.* the verity of Scripture is retayned by vs in this point, when we do that which hath already pleased the whole Church. So he. And so say I to M. Andrews in this our case; to wit that seeing it is euident by the testimony of all antiquity, that the inuocation of Saynts was generally admitted, and practised by the Primitiue Church, and from thence hath descended to our tyme, there needeth no example of it in Scripture, because the authority of the Church, which the Scriptures do expressely recommend vnto vs sufficeth to warrant the same.

32. And truly it may seeme strange that M. Andrews, or any of his fellowes of the *English* Clergy do deny this, seeing that they do admit diuers traditions whereof there is neyther precept, nor example in the Scripture; as the baptisme of infants, who do not actually belieue, for although the same be very consonant to Scripture (as also is prayer to Saynts, and all other things which are practiced in the Catholike Church

Church) yet the vse, and practice thereof is grounded vpon tradition and not vpon the Scriptures, as *Origen lib. 5. in cap. 6. ad Rom.* *Origen* testifyeth, saying: *Ecclesia ab Apostolis traditionē accepit &c.* The Church receiued a tradition from the Apostles, to giue baptisme to litle children. So he. And *S. Augustin* also to the same purpose saith more plainly thus; *Consuetudo matris Ecclesie in baptizandis paruulis &c.* the li. 10. c. 23. the custome of our Mother the Church in baptizing infants, is not to be contemned, or reputed as superfluous, neyther were it to be belieued at all, if it were not an Apostolicall tradition. So he, who also acknowledgeth the same in another place, and saith further, that if any man do demaund diuine authority for it (*quamquam quod vniuersa tenet Ecclesia &c.* albeit that which the vniuersall Church holdeth, and hath not byn ordayned by Councells, but hath alwayes been reteyned, is most rightly belieued to haue byn deliuered by no other, but by Apostolicall authority) neuertheles we may truly coniecture by Circumcision in the old law, what force the Sacrament of Baptisme hath in Infants. Thus saith *S. Augustine*, who to answer those, that do demand diuine authority, for the custome of the Church in baptizing Infants, doth not proue, or confirme it by any precept, or example out of Scripture, but only by a probable coniecture drawn from the figure of it in the old law, relying principally vpon the tradition of the Church.

33. But what need I seeke any other testimony for this matter, seeing that *Tho. Rogers* in the 39. articles agreed vpon by the pretended Bishops, and Clergy of *England*, and analyzed into propositions, glossed, and set forth by him, with their publyke approbation, doth acknowledge that the baptisme of yong children, is in any wyse to be reteyned in the Church, as most



See the  
faith, do-  
ctrine &c.  
printed an.  
Do. 1607.  
by Iohn Le-  
gat in Cam-  
bridg pag.  
155. art. 27.  
§. The Bap-  
tisme. & p.  
168. §. Al-  
though.

See consti-  
tutions Ec-  
clesiast.  
printed at  
London by  
Barker an.  
1604, can.  
30.

A notable  
trumpery  
of the pre-  
tended Bi-  
shops in  
their Ec-  
clesiastical  
Constitu-  
tions.

Ibidem.

agreeable with the institution of Christ, although (sayth he) we be not commanded by expresse termes to baptize them. So he; whereupon it directly followeth, that M. Andrews hath ouerlashed greatly in saying, *id tantum audeamus facere de quo preceptum habemus*, we dare doe that only whereof we haue a precept. Also what precept, or example haue M. Andrews and his fellowes in Scripture for the vse of Godfathers, and Godmothers, and of the signe of the crosse in Baptisme, allowed as well by their practice, as by the late Queenes Injunctions, yea and by the Ecclesiasticall Canons of the Bishops, and Clergy of the Prouince of Canterbury, made in their Synod held at London with his Maiestyes lycence, in the yeare 1603. and published the yeare following by his Maiestyes authority, vnder the great Seale of England, in which Canons they do not only approue the vse of the signe of the crosse in Baptisme, but also professe to follow therein the primitiue, & Apostolicall Churches, & the true rules of doctrine concerning things indifferent, which are consonant to the word of God, and the iudgement of all the ancient Fathers, so that by their owne confession, they retayne the vse of it without eyther precept or example in holy Scripture.

34. And now, because I haue had this occasion to speake of this constitution, I cannot omit to aduertise thee, good Reader, of a notable peece of trumpery, and cosenage, vsed by that graue Synod, in this very Canon whereof we now speake; wherein giuing the reason why they retayne the vse of the signe of the crosse in Baptisme, they say they do it, because the same hath by n euer accompanied (among them) with sufficient cautions, & exceptions agaynst all popish superstition, and error, and forsooth, that the world may vnderstand from what

what popish error they haue freed the same, they signify, that the Church of England since the abolishing of Popery, hath euer held, and taught, that the signe of the crosse used in Baptisme is no part of the substance of that Sacrament, and that the infant Baptized is by vertue of Baptisme (before it be signed with the signe of the crosse) receiued into the congregation of Christs flock, as a perfect member thereof, and not by any power ascribed to the signe of the crosse &c. whereupon they conclude, that the use of the signe of the crosse in Baptisme, being thus purged from all popish superstition, and error, and reduced in the Church of England to the primary institution of it &c. it is to be reuerently retayned, and used. Thus teach they in their foresayd Synod.

35. But now we must demand of them where they haue euer read in any Catholyke Authour, that the signe of the crosse, as it is used in the administration of baptisme, is any part of the substance of the Sacrament: sure I am that all our schoolemen, and Canonists and others that haue occasion to treat thereof, do expressly teach the contrary: neyther did euer any learned Catholyke hold, or suppose it to be any part, eyther of the *forme* or of the *matter* of Baptisme, (which are the essentiall parts thereof) but only an ancient and holy ceremony; and this is euident euen by the practice of the Catholyke Church, approving the baptisme not only of the midwyfe (in cases of necessity) but also of any heretike, if he haue the intention to do that which the Catholyke Church doth, and vseth the true *forme*, with conuenient *matter*, without the signe of the crosse, or any other ceremony in the world; and albeit the Church vseth to suply the sayd ceremonyes afterwards, in such as wanted the same,

D. Tho. 3.  
par. q. 66.  
Greg. de  
Valent.  
disput. 4. q.  
1. Nauar. in  
Manu. cap.  
22. nu. 6.  
Bellar. de  
Sacra. Bapt.  
tis. lib. 1.  
cap. 23.



Natur. in  
Manuall  
cap. 22 nu  
6.

yet it maketh no doubt at all, but that they are baptized before, and in state of saluation, if they dye before the sayd ceremonyes be supplied, whereby it is manifest that the Catholykes do not take the signe of the crosse to be of the substance, or essence of the sacrament.

The pre-  
tended Bi-  
shops con-  
uinc'd of  
fraud by  
his Maie-  
styes testi-  
mony.

36. But of this I shall not neede to produce any further prooffe, seeing that those pretended Bishops, which were present at this Congregation, and made this Canon, haue giuen sufficient testimony of the truth in this poynt, to no meaner a person, then to his Maiesty himselfe, as he did publikely testify in the Conference at Hampton-court wherein the question concerning the vse of the signe of the crosse in Baptisme, being debated betwixt them and the Puritans, his Maiesty sayd, that he *vnderstood by the Bishops*, yea and found it himselfe *to be true, that the Papists themselves did neuer ascribe any power, or spirituall grace to the signe of*

See the  
same of the  
Conference  
pag. 17. 9.  
Thirdly  
printed an.  
1604.

Confere-  
rence of  
Hampton  
Court co-  
trary to  
the Con-  
stitutions  
and the  
same Bi-  
shops to  
them-  
selues.

*the crosse in Baptisme*, whereupon it followeth that they do not, nor euer did account to be any essentiall part of the Sacrament, for if they did, they should ascribe vnto it a spirituall grace, and power, as they doe to the essence of the Sacrament, which they all do vniformly teach to giue grace *ex opere operato*, and therefore seeing that according to his Maiestyes testimony (as well vpon his owne knowledge, as by the relation of the Bishops to him) the Catholykes did neuer ascribe any power, or spirituall grace to the signe of the Crosse in Baptisme, it is euident that the Bishops in their Synod belyed them egregiously (charging them to hold it to be a part of the substance of the Sacrament) yea and notably deluded the people in seeking to perswade them, that the Catholykes had corrupted

the

*Absurdities, Falsities, Lyes &c. Chap. VII. 333*  
the use thereof, and that the English Clergy hath now  
reduced it to the primary institution.

37. Who then could imagine that so many Eccle-  
siasticall men, honorable for their ranke, and dignity  
in the common welch, by profession Deuines, by tytle  
Prelatsy and spirituall Pastors of the people, could al-  
so vniformely agree to cozen the world in this man-  
ner; and instead of feeding their flock with holosome  
doctrine, to infect and poyson them with such mani-  
fest lyes as this; conuincd euen by their owne testi-  
mony to his Maiesty himselfe, the very same yeare that  
they deuised it; as it appeareth by the printed copyes  
of their Ecclesiasticall constitutions, & of the cōference  
at Hampton-Court, published in the yeare 1604.  
and therefore I leaue it to thee, *good Reader*, to consider  
in what a miserable state our poore country is, where  
such men as these (who as it seemeth haue no care  
eyther of their owne conscience, or reputation)  
haue neuertheles the care, and charge of other mens  
soules.

The mis-  
erable state  
of En-  
gland  
where  
such Pa-  
stors haue  
the charge  
of soules.

38. But to returne to *M. Andrews* (who perhaps  
was one of that conuenticle, though not as a Bishop,  
yet as one of the Clergy of the Prouince of *Canterbury*)  
I would gladly know of him whether he, and his  
Clergy in the Diocesse of *Ely*, do vse the signe of the  
Crosse in the administration of Baptisme, or not; and  
if they do not, let him tell vs how they obserue this  
Synodical Canon made by his fellowes, and authori-  
zed by his Maiesty: and if they do obserue it, let him  
shew vs some precept, or example of it in Scripture,  
seeing he resolutely affirmeth in the name of the whole  
English Church, as it seemeth, that they *dare do that*  
*only whereof they haue a precept*. Therefore I say, let him

*M. And-  
rews*  
transgres-  
seth ey-  
ther the  
Synodical  
Canon of  
the En-  
glish Cler-  
gy or his  
owne rule

*See supra  
nu. 24.  
Andr. p.  
37. §. vñ*



eyther shew vs some precept for it in Scripture, or els confesse that he, and his fellowes dare do more then is commanded therein.

Prayer to  
Saynts no  
lesse con-  
forme to  
the pra-  
ctice of the  
primitive  
Church,  
then the  
vse of the  
signe of  
the Crosse  
in Bap-  
tisme.

S. Aug. li.  
de vnit.  
Eccl. c. 19.  
& contra  
Crescon. lib.  
1. c. 31.  
Idem. ep.  
118.

39. Finally, if they may lawfully follow the primitive, and Apostolicall Churches, and the iudgement of all the ancient fathers, in matters though not commanded in Scripture, yet consonant thereto (as they professe to do in the foresayd Canon) then they must also grant, that it is in lyke manner lawfull for Catholykes, to do the lyke for prayer to Saynts, seeing that the same is conforme to the practice of the primitive Church, and to the beliefe of the ancient fathers, and consequently to the holy Scriptures, for otherwyse neyther would so many learned, ancient and holy fathers haue approued it, neyther yet the Church (whose authority, as *S. Augustine* sayth, the Scripture recommendeth vnto vs) would haue practised it; I meane that visible Catholyke Church, whereof *S. Augustine* did so constantly defend, and mayntayne the authority, agaynst the heretykes in his tyme, that he pronounced them (as you haue heard before) to be *most insolent mad men*, if they did but only doubt of any generall custome thereof.

40. Whereupon I conclude, that prayer to Saynts being generally approued, and practised by the Church in *S. Augustines* tyme, it must needs follow according to his rule, that the vse, and practice thereof, is not only most lawfull, and consonant to Scripture, but also reuerently to be retayned, and vsed by *M. Andrews*, and his fellowes, euen according to their owne profession in their Synodicall constitution, seeing, as I haue signified before, they professe reuerently to retayne the signe of the Crosse in Baptisme (though not

comman-

commanded in Scripture) because the same was vled in the primitive Church, and is consonant to Scripture, and to the Iudgement of all the ancient Fathers.

41. And if he say, that they professe in their Ca-  
non to follow the *rules of doctrine, concerning things that* M. An-  
*are (at least) indifferent, & that prayer to Saynts is ney-* draws still  
*ther absolutely good, nor yet indifferent, but altogea-* hardly  
*ther vnlawfull, and consequently not to be vfed, he is* pressed  
*to vnderstand first, that according to his owne rule,* with his  
*and inference vpon the text of Deuteronomy, he ney-* owne rule  
*ther doth, nor can admit any thing, that is not com-* and infe-  
*manded in Scripture, be it neuer so good. For he sayth* rence vpon  
*id tantum audemus facere &c. we dare do that only whereof* the text of  
*we haue a precept, and to that purpose he alledgeth also* Deutero-  
*the text of Deuteronomy, hoc tantum facies quod tibi pre-*  
*cipio, thou shalt do this only which I do command thee,*  
*where you see the word tantum as well in his assertion,*  
*as in the text of Scripture, excludeth all things whatso-*  
*ever that are not commanded, whereupon it followeth*  
*that the vse of the signe of the Crosse in baptisme is as*  
*well prohibited, as prayer to Saynts, if hee vnder-*  
*stand that text of Deuteronomy aright, and make a good* Prayer to  
*inference thereon,* Saynts

42. Secondly it is not sufficient, that he and his  
fellowes do hold the *inuocation* of Saynts to be vnlaw-  
full, but they must also proue it so to be, or els they  
must grant the practice of it to be lawfull (as of a thing  
at least *indifferent*) vpon the same reason that they ad-  
mit the signe of the Crosse in baptisme, yea with farre  
greater reason, seeing that, as I haue already proued,  
prayer to Saynts is not only good, and lawfull, but  
also most profitable, and beneficiall to men, whereas  
the Crosse in baptisme ( according to the doctrine of  
the

ther to be  
admitted,  
then the  
signe of  
the Crosse  
in Bap-  
tisme ac-  
cording to  
the Syno-  
dicall Ca-  
non of the  
English  
Clergy &



the foresayd Canon) hath no vertue, or power in it at all, but is only an outward Ceremony, and honorable badge of a Christian. So as M. Andrews cannot approue the vse thereof, and exclude the practice of prayer to Saynts, except he wilbe so absurd to admit things indifferent, and reiect a thing absolutely good, and very necessary for euery Christian man; for so I say, he must needs confesse the *inuocation* of Saynts to be, except he can ouerthrow the testimonies of all the ancient Fathers, yea and the experience that the Church hath alwayes had of the soueraygne benefits that men reape thereby.

M. Andrews eyther idly demandeth a

precept in Scripture for prayer to Saynts, or els he must grant it to be as lawfull as the signe of the Crosse in Baptisme.

1. Tim. 2.

1. Ioan. 2.

What places and how fit to the purpose the Protestants alledge out of the Scriptures agaynst praying to Saynts.

43. Thirdly, whereas he demandeth a precept in Scripture for prayer to Saynts, he seemeth to grant it to be eyther good of it selfe, or at least indifferent; for if it were absolutely bad, it were in vayne, and absurd to demand a precept of it, for that it could neuer be commanded, so as eyther his demand in that behalfe is very idle, and absurd, or els he must acknowledge it at least to be indifferent, and consequently, that it is no lesse lawfull to vse it without a precept, then the signe of the Crosse in Baptisme.

44. Lastly, seeing that he vseth the signe of the Crosse without a precept, because it is consonant to Scripture (for so sayth the Canon) and reiecteth prayer to Saynts for want of a precept, it is reason that he shew vs, eyther some prohibitiō of prayer to Saynts in Scripture, or at least how it is repugnant to Scripture: which he shall neuer be able to do, as it appeareth sufficiently by those texts of Scripture, that he and his fellowes are wont to alledge agaynst it; as for example, they obiekt, that *Christ is the only mediantour betwixt God, and man*, that he is our *advocate with his Father*, and that

that he commandeth *all men that labour, and are laden* *Matth. xi.* to come to him, promising to refresh them, and such lyke places as signify vnto vs the bounty, and mercy of our Sauour *Christ*, and his facility, and readines to heare, and helpe vs; all which places being vnderstood as our aduersaries take them, do no lesse ouerthrow our mutuall prayers one for another, then our prayers to Saynts, whereby they may vnderstand their absurdity.

45. For if *Christ* be our only mediator, and aduocate in such sort as they take it, to wit, that we may not craue the prayers of Saynts without iniury to *Christ*, because he is our only mediator, how then doth the Scripture teach vs to craue one anothers prayers? is it lesse iniury to *Christ* to craue the prayers of sinners, the of Angels, and Saynts, who are free from sinne, and most acceptable to God? And againe, if it be lawfull to come to God by the mediation, and prayers of men, can it be vnlawfull to come to him by the intercession of Angels, and Saynts? But that thou mayst, good Reader, see how substantially *M. Andrews* argueth against prayer to Saynts out of these places of Scripture, thou shalt heare an eloquent discourse of his; thus then he sayth.

The absurdity of our aduersaries arguments against the inuocation of Saynts.

*Andr. cap. 8 pag. 179. lin. 29.*

46. *Cum, Venite ad me, dixerit &c.* seeing that *Christ* sayd *come to me*, come all and I will refresh you (that is to say, by my selfe, and not by my nisters) why do we not go to him selfe directly without an interpreter, and sue to him, but do go out of the way to Saynts, and sue to them that they may vouchsafe to be suters for vs? Do we treat with any of the holy Spirits more safely, or sweetly then with our *Iesus*? haue they more easy acceffe, or better commodity to speake to God?

A very seely and simple discourse of *M. Andrews* against praying to Saynts.



» or is any elder amongst the Iewes, more gratefull to  
 » *Christ* then the faithfull *Centurian*? do the Saynts better  
 » know our needs, or are they more compassionate, or  
 » more mercifull or yet more affectionat towards vs then  
 » he, whereby we may haue more confidence in them,  
 » then in him? ought we to make more account of any  
 » fauour of theirs, then of *Christs* promise ( *I will refresh*  
 » *you* ) or of his precept, *come to me*? But when you do  
 » so *inuocate* Saynts, you giue them the place of *Christ*,  
 » for if you come to them, you haue in *Christs* place those  
 » that may refresh you instead of him; you haue *media-*  
 » *tours* to God who may pray for your finnes, such ( *me-*  
 » *diatours* ) as *Paul*, and *Iohn* did not make themselues,  
 » and if they had, the faithfull Christians would not  
 » haue suffered it, if *Augustine* in his bookes agaynst *Par-*  
 » *menian* do vnderstand the matter aright.

8. *Aug* cō  
 tra ep. *Par-*  
*men* lib. 2.  
 cap. 8.

M. An-  
 drews seri-  
 ous in try-  
 ing.

His argu-  
 ment and  
 whole dis-  
 course re-  
 sorted vpo  
 him selfe  
 impug-  
 ning our  
 mutuall  
 prayers  
 one for  
 another.

47. Thus farre *M. Andrews*; which I haue layd  
 downe the more amply to the end it may appeare how  
 seriously he tryeth in this important matter, which  
 thou wilt evidently see, *good Reader*, if thou do but  
 note well his discourse, and what followeth thereof  
 (if his construction of those places of Scripture, which  
 he alledgeth be true) for as well might he argue thus  
 ( following his owne grounds and changing only the  
 word *Saynts* into *men* ) *Cum, Venite ad me dixerit &c.*  
 seeing that *Christ* sayd *Come to me*, and *I will refresh you*  
 ( by my selfe, and not by my Ministers ) why do we  
 not go to him directly without any interpreter, but sue  
 to *men*, that they may be suters for vs? Do we conferre  
 more safely, or sweetly with *any man* then with our  
*Iesus*? haue we more easy accessse or better opportuni-  
 » ty to speake to *any man* then to him? do *men* know our  
 » necessities better then he, or are they more compassio-  
 nat,

nate, mercifull, or more affectionate towards vs then he, whereby we may haue more confidence in them, then in him? ought we not much more to esteeme Christs promise ( to wit, *I will refresh you* ) and his precept *Come vnto me*, then any fauour of men? But you, when you craue the prayers of men, do giue them the place of Christ; for if you come to them, you haue in Christs place those which may refresh you instead of him, you haue *mediatours* to God, which may pray for your finnes, such ( *mediatours* ) as *Paul*, and *Iohn* did not make themselues &c.

48. Loe then how substantially he hath argued against prayer to Saynts, seeing that his arguments ( if they haue any force at all ) do as directly ouerthrow that which he himselfe approueth, as that which he impugneeth, I meane as well our mutuall prayer one for another ( which I am sure he will not disallow ) as eyther the prayers of Saynts for vs, or our intercession to them; and is it possible, that so great a Clarke, and subtile Logician as he, did not see this? or that he is ignorant in what sense the Scripture teacheth that our Sauour is our *only mediator*, and *aduocat*? seeing that the Apostle hauing sayd, that, *there is one mediator of God and men Iesus Christ*, addeth immediatly, *qui dedit redemptionem semetipsum pro omnibus*, who gaue himselfe a redemption for all, as who would say, he is the *only mediator*, because he only being both God, and man, is that eternall Priest, and Redeemer who by the Sacrifice of himselfe vpon the Crosse, hath reconcyled vs to God, and payed our ranfome hauing himselfe no need of redemption in which sense also he is our singular *aduocat*, and *patron*.

M. Andrews his arguments do as directly-ouertrow that which he himselfe appro-ueth, as that which he impugneeth.

How it is to be vnderstood that Christ is our only mediator and aduocat.

49. And therefore *Iohn* hauing sayd that we haue

1. Tim. 2



v. Ioan. 2. *an aduocate with the Father, Iesus Christ, addeth presently, & ipse est propitiatio &c. and he is the propitiation for our sinnes, and not only for ours, but also for the sinnes of the whole world, giuing to vnderstand that he is our aduocate and prayeth for vs in a very peculiar, and singuler manner, for that he by himselfe alone, and by his owne merits procureth all grace, and mercy to mankind in the sight of his Father, accedens per semet-*  
 Hebr. 7. *ipsum ad Deum, comming (sayth the Apostle) to God by himselfe, whereas all other Aduocats, or Patrons (be they Angels, Saynts, or men) do no otherwyse obtayne grace, or mercy but by him, and by his merits, in which respect the Church endeth her prayers to Saints with per Christum Dominum nostrum, by Christ our Lord; and in this sense, I say, our Sauour Christ is truly called our only mediatur, not only by the way of redemption, but also by the way of prayer which doth no way exclude other mediators to him for vs, or to God the Father by his merits, which M. Andrews himselfe confesseth sufficiently, seeing he granteth that the Saynts in heauen do pray for vs all with Christ their head, and doth not deny, but that we may craue the prayers one of another: whereupon it followeth that Christ is not our only mediatur by the way of prayer, in such sort as he and his fellowes do vnderstand it.*

50. And whereas he seeketh to confirme his false inference with the testimony of S. Augustine agaynst *Parmenian the Donatist, saying, that if Paul, and Iohn had made themselues mediators, the faithfull Christians would not haue suffred it, he peruerteth wholly the sense of S. Augustine, as he is wont, alledging only a litle scrap of his discourse, and dissembling all that which doth fully explicate his meaning. And that this*  
 may

The meaning of S. Augustine peruerted by M. Andrews; is truly explicated.

may appeare thou shalt vnderstand, good Reader, that for as much as the *Donatists* taught that the grace of the Sacraments depended of the goodnes of the minister, yea and did most wickedly, and proudly affirme of themselves, *neminem esse inter collegas suos, vel seipso*, *S. Aug. li. 2. contra ep. Parmenianica. 81* *cum aliqua macula & vitio*, that there was none amongst their colleagues, or companions, or amongst themselves spotted with any blot, or vice; and that *Parmenian* also sayd of a Bishop of theirs, that he was a *mediatour* betwixt God and the people ( meaning an immaculate, and vnspotted mediatour ) *S. Augustine* inueigheth bitterly agaynst this their execrable presumption, and pryde, & sayth, that neyther *S. Iohn*, nor *S. Paul*, nor the rest of the Apostles durst euer presume to make themselves *mediators* in this sence; and therefore he saith that they acknowledged themselves to be sinners, and that *S. Iohn* did not say, *si quis peccauerit mediatorem me habetis &c.* if any man sinne, you haue me for a mediatour, *1. Iohn. 21* but, *aduocatū habemus &c.* we haue an aduocate Iesus Christ; whereby *S. Iohn* confessed himselfe to be a sinner & to haue need of the propitiation, and mediatiō of Christ.

51 And *S. Paul* in lyke manner commended himselfe ( saith *S. Augustine* ) to the prayers of the faithfull, and did not make himselfe a mediator betwixt God, and the people: so as *S. Augustine* sheweth euidently heereby, that he doth not exclude the mediation of Saynts, or of one man for another by way of intercession to Christ, but only in such sort, as the same should impugne Christs mediation for all men; which he also signifieth more expressely in the same place, saying, *Homines omnes Christiani &c.* all Christian men do recommend themselves one to anothers prayers, but he for whome no man prayeth, but he for all, is the only and true



How S.  
Augustine  
denyeth  
that men  
may be  
mediators  
one for  
another.

*mediatour*. Thus saith S. Augustine; who affirming that Christians craue the prayers one of another, graunteth consequently that they may also be *mediatours*, that is to say *intercessors* one for another, and therefore doth not deny that Saynts, or men may be *mediators* for men in any other sense then such as the proud *Donatists* vnderstood the same, who did so iustify themselues that they did euacuate, & take away the necessity of Christs mediation for them, or for such as they recommended to God, esteeming themselues to be so pure, and immaculate, that God did heare them in respect of their owne purity.

Neyther  
men nor  
Saynts, or  
Angels do  
obteyn  
any thing  
of God  
but by the  
mediation  
and merits  
of Iesus  
Christ.

52. Wherein also it is to be obserued that albeit S. Augustine in all this discourse speaketh only of men whyles they liue in this world ( and not of Saynts, or Angels ) teaching that no man liuing ( in respect of his frailty, and subiection to sinne ) can be a *mediator*, or *aduocate* in the same sense that Christ is ( to wit, in such sort that he needeth no other *mediator*, or *aduocate* to pray for him, but that he prayeth for all other ) neuertheles the same may also be vnderstood of Angels, and Saynts; for although they pray for all men, and no man for them, yet for as much as they obtayne nothing of God but by Christs mediation, and merits, they cannot be sayd to be such *mediatours*, or *aduocates* as neede no other mediation, or helpe to obtayne their sutes, which is only sayd truly of Christ, who therefore is ( as S. Augustine sayth ) the true, and only mediator *pro quo nemo interpellat, sed ipse pro omnibus, for whome no man prayeth, but he for all*.

53. This then being the cleare sense, and meaning of S. Augustine, I remit it to thy iudgement good Reader, whether this contradicteth any way our Catholike

tholyke doctrine, or maketh any thing at al for *M. Andrews* his purpose; may he not then be ashamed to say, as he doth, that when we craue the prayers to Saynts, we giue them the place of *Christ*, & that when we come to them we seeke to be refreshed by them instead of *Christ*? when neuertheles he doth not deny but that we may craue the prayers of men and consequently come to *Christ* by them, or rather togeather with them, and with their assistance; for no man I think that requests eyther men, or Saynts to pray for him, doth so wholly confide in their prayers, that he omitteth to pray to *Christ*, and therefore he commeth also himselfe immediatly to *Christ*, as he that hath a suite to a Prince, and doth not only procure to be recommended to him by his fauorits, but also presenteth his owne petition vnto him, doth come himselfe immediatly to the Prince, though he be accompanied, or seconded by others, whereby it appeareth what a deale of Rhetorik *M. Andrews* hath cast away, to proue that he which prayeth to Saynts doth not come to *Christ*.

*M. Andrews* prodigall of his rhetorik.

54. And if he will yet say further (as some of his fellowes are wont to do, that the case is not lyke of Saynts, and men, because there are examples in the Scripture of crauing the prayers of men, but not of Saynts, he shall shew himselfe to be no lesse ignorant then absurd, because the same can be no confirmation of his former arguments taken out of Scripture, but an euident confutation of them, seeing that it appeareth thereby, that *Christ* is not the only mediator, or aduocate in the sense that they take it; for if he were then could we not craue the prayers of any but of *Christ*; and therefore for as much as the Scripture (which cannot be contrary to it selfe, alloweth and exhorteth

An absurd shift and euasion of our aduersaries vr-ged against the.



Iac. 5.

The Scri-  
pture  
should cō-  
tradict it  
selfe, if  
Christ  
were our  
only me-  
diator in  
the sense  
that our  
aduersa-  
ries do  
take it.

(c) *Supra*  
*iii. 25. 26.*  
& *seq.*

(d) *Supra*  
*iii. 33. &*  
*seq.*

(e) *S. Hie-*  
*ron. aduers.*  
*Vigilant.*  
*S. Aug. ep.*  
*119. & lib.*  
*22. de ciuit.*  
*cap. 30.*  
*S. Greg. lib.*  
*21. ep. 3.*

How  
prayer to

Saynts is  
conforme  
to Scri-  
pture and  
deduced  
from it.

(h) See  
*chap. 7. nu.*  
*48. & su-*  
*pra hoc cap*  
*nu. 31.*

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dent that it doth not teach, or meane that *Christ* is our  
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may pray for vs but he, or we craue the prayers of no  
other but of him, or that we do iniury to him, whē we  
come to him by the mediation, meanes, and assistance  
of others, for so should the Scripture cōtradict it selfe,  
which it cannot do.

55. Moreouer by seeking this shift, they leaue  
wholy their former argument, and fly to another,  
grounded vpon as false a foundation as the former, to  
wit, that nothing is to be belieued, or practiced in the  
Church whereof there is no cōmandment, or example  
in Scripture, which you haue heard (c) already confu-  
ted, as well by the authority of Scripture, and Fathers,  
as also by our aduersaries owne (d) doctrine, appro-  
uing the practice of things not cōmanded any where  
in Scripture, as the baptisme of infants, the vse of the  
signe of the Crosse, & Godfathers, and Godmothers in  
baptisme; whereto I may add the tradition of keeping  
Sunday holy day in (e) memory of the Resurrection of  
our Sauour, with abstinence from seruile works. Also  
the obseruation of *Easter*, *Pentecost*, and such feasts,  
and diuers other things consisting in matters of pra-  
ctice

56. If then they approue and practice these  
things, although they be not commanded or ordeyned  
in Scripture, what reason haue they to reiect prayer to  
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conforme thereto and deduced from it, as I haue part-  
ly shewed (h) already, by an infallible rule of *S. Augu-*  
*stine* (seeing it is approued by that Church which the

Scri-

Scripture commandeth vs to (k) heare, belieue, and (k) *Luc. 10.* obey ) besydes that it being euident in Scripture, that *Matth. 18.* Charity, which moueth, and obligeth men to pray (l) *1. Cor. 12.* one for another in this lyfe, (l) *nunquam excidit* ( as the Apostle teacheth ) *neuer decayeth*, but is more perfect in the next lyfe, it followeth not only that the Saynts do pray for vs ( which *M. Andrews* granteth ) but also that we may craue their prayers, for it were most absurd to thinke that we may not request them to do that, which is most correspondent to their Charity, and they will most willingly performe.

57. Furthermore seeing that the Scripture doth teach vs to craue the prayers and help of our brethren liuing, there can be no reason imagined, why we should not also do the same when they are glorified in heauen, but eyther because they do not heare, or vnderstand our prayers, or because they are not willing, or not able to helpe vs, but that they heare vs, I haue sufficiently proued already, and haue also answered *M. Andrews* his cauels concerning the same; and he neyther denyeth, nor seemeth to doubt eyther that they are willing to succour vs, ( considering the perfection of their Charity ) or yet that they are able to do it, seeing he granteth they do pray for vs; & if he should deny it, or that their prayers may auayle vs ( as *Vigilantius* & his followers did in tymes past, and *Zuinglius* with other sectaries haue done in these our dayes ) he might easily be conuincd by the holy Scriptures, which witnesse that God granteth the petitions of his seruants euen when they are heere subiect to sinne, and misery, and hath mercy on sinners for the merits of the iust, as well dead, as liuing; and therefore the Prophet prayed: *ne auferas misericordiam tuam &c.* do not take away



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If our brethren on earth may pray for vs and we by warrant of the Scriptures commend our selues to their prayers, why may we not do the like vnto Saynts?

See *suprad* nu. 12. ad nu. 24.

*Vide concilium To. 2. lib. 5. art. 4. de Sanctis.*

(c) See *supra* nu. 22.



**Dan. 3.** thy mercy from vs O Lord, for thy beloved Abraham, and thy seruant Isaac, and thy holy Israell. And we read in the booke of Kings that for *Dauids* sake God did mitigate his wrath towards *Salomon*, and saued also the Kingdome of *Iuda* from destruction in the reygne of *Ioram*, and *Ezechias*.

**3. Reg. 11.** **2. Paral. 21.** **4. Reg. 19.** 58. In lyke manner God pardoned *Iobs* friends for his sake, and directed them vnto him to craue his prayers for them. Also for the prayers of *Moyse* he had mercy on the people; and the lyke we read in the new testament. Whereupon *S. Hierome* sayd to *Vigilantius* thus: *Si Apostoli & Martyres &c.* If the Apostles, and Martyrs beeing heere in body could pray for others, whiles they ought to be carefull for themselves, how much more may they do it after their crounes, victories, and tryumphs; one *Moyse* obtayned of God pardon for six hundred thousand armed men, and **Exod. 32.** *Steuens* the follower of his Lord, and first Martyr in *Christ*, craued pardon for his persecutours, and shall **Act. 7.** they now be able to doe lesse when they are with *Christ*? *Paul* the Apostle sayth that 276. mens liues were giuen him in the ship, and therefore now when he is dissolued, and with *Christ*, will he hold his peace, and shall he not be able so much as to open his mouth for those which haue believed by his preaching throughout the world? and shall *Vigilantius* a living dog be better then a dead lyon? Thus argueth *S. Hierome* by an argument *a fortiori*, grounded on the Scripture to shew the extreame absurdity of *Vigilantius* the heretike, who denied that the Saynts in heauen do pray for vs, and are able to helpe vs.

59. And this ability of Saynts to helpe men, is to be ascribed not only to the effect of their prayers, but

But also to their power, authority, and dignity; seeing *Apoc. 19.*  
 that Christ who is the King of Kings, & Lord of Lords, & *Matth. 28.*  
 hath all power in heauen and earth giuen him by his Fa- Saynts a-  
 ther, doth in the *Apocalips* promise to his Saynts a ble to  
 communication, and participation of his owne King- help, vs  
 dome, dominion, and power ouer men; *qui vicerit*, by the  
 sayth he, *dabo sedere mecum &c.* he that shall ouercome, participa-  
 I will giue vnto him to sit with me in my throne, as I also Christs  
 haue ouercome, and sitten with my father in his throne; power.  
*dabo ei potestatem super gentes &c.* I will giue him power *Apoc. 30.*  
 ouer nations, and he shall rule them &c. and according *ibid. 2.*  
 to this promise of our Sauour, the Saynts also sayd to  
 him in the *Apocalips*; *Redimisti nos Deo in sanguine tuo* *ibid. 2.*  
 &c. thou hast redeemed vs to God in thy blood, and hast & s.  
 made vs to our God a Kingdome, and Priests, and we shall  
 reygne vpon the earth; and this may be confirmed out  
 of the booke of wisdom, which sayth, that the iust *Sap. 30*  
 (when they shalbe glorified) *iudicabunt Nationes, &*  
*dominabuntur populus &c.* shall iudge Nations, and shall  
 haue dominion ouer people; and in like manner the  
*Psalmist* saith (speaking of the glory of Gods Saynts) *Psal. 149.*  
*exultabunt Sancti in gloria &c.* the Saynts shall exult,  
 and reioyce in glory &c. they shall haue two edged swoords  
 in their hands to take reuenge vpon nations, and to chastise  
 people, to tye their Kings in fetters, and their noble men in  
 iron manicles &c. Thus saith the royall Prophet.

co. And albeit this shalbe specially, and most ma- *Matth. 19.*  
 nifestly fulfilled at the day of Iudgement, when the *Luc. 2.*  
 Saynts of God shall assist our Sauour in the Iudgment, Saynts  
 and condemnation of the wicked, yet it cannot be de- protectors  
 nyed but that also in the meane tyme it is verified in of men,  
 the power and dominion that God imparteth to his Cittyes &  
 Saynts, giuing them the protection of Cittyes, Coun- Coutries.



tryes, and men, as it appeareth evidently by innume-  
 rable examples which might be alledged of King-  
 domes and Citties defended, Gods seruants relieued,  
 and his enemies destroyed by them; for which cause the  
 ancient Fathers do worthily call them the *keepers of*  
*human kind, gouernours of our actions, the Capteyns, Princes,*  
*propugnators, patrons, and protectors of men* ( as I haue  
 more particularly declared before in this Chapter ) and  
 therefore also all Christian Countreyes, and Cittyes are  
 accustomed to haue some Saynt, or other for their par-  
 ticular patron, by whose helpe they haue often recei-  
 ued reliefe in their necessities, and victory agaynst  
 their enemyes; wherof diuers notable examples testifi-  
 ed by very graue authours may be seene in *a treatise of*  
*Policy and Religion* published a few yeares a goe, wherto  
 I remit my Reader for breuityes sake and will now in-  
 ferre vpon these premisses that seeing the glorified  
 Saynts of God, do not only vnderstand & know our  
 prayers, but also are most willing & able to helpe vs, &  
 as *S. Iohn* testifyeth in the *Apocalips* do offer vp our  
 prayers to God, yea and as *M. Andrews* himselfe gran-  
 teth do pray for vs; and finally seeing that experience  
 also teacheth that they do diuers wayes assist & relieue  
 vs ( which I haue evidently proued by the testimony  
 of the ancient Fathers ) it were most absurd to think  
 that the holy Scriptures should allow vs to craue the  
 prayers and helpe of men, and disallow prayers to  
 Saynts, & therefore I conclude that for as much as prayer  
 to Saynts is most consonant both to Scripture and rea-  
 son, and most profitable, and beneficiall to men, and  
 was admitted, & practised by all the primitive Church,  
 and ratified, and approued by the vniforme consent of  
 the ancient Fathers ( as I haue shewed sufficiently  
 before )

See before

nu. 18.

19.

The 1. part  
of the

Treatise of

Policy &amp;

Religion

chap. 15.

nu. 12. 13.

24. 15. 16.

27. 18. &amp;

27. Item

2 par. chap.

24. nu. 31.

Apoc. 5.

See sup. nu.

22.

before ) it cannot be reiected by *M. Andrews*, and his fellowes, though there should be no cōmandment nor example of it in Scripture, seeing they professe to admit without a precept, such things as are indifferent, when they are conforme to the holy Scriptures, the practise of the primitiue Church, and iudgement of all the ancient Fathers.

61. But what starting hole, trow you, will *M. Andrews* find heere, or what exceptions will he take to this my conclusion? mary forsooth, he will cauill, at least, about the authority of the Fathers alledged by the Cardinall; against whome he taketh two mayne exceptions, the one concerning the age, and tyme when they lyued, and the other touching their vniforme consent; of the former he sayth that they were all of them after 300. yeares, to wit, in the 4. age, whereas in *quadringentis annis*, sayth he, *rex expectat*, the King expecteth the resolution of the Fathers of 400. yeares; as who would say that the Cardinall hath proued nothing to the purpose (at least to his Maiesties intention) because he hath not alledged any of the Fathers of the first 3. hundred yeares; wherein no doubt he doth his Maiesty great wrong, Fathering his owne foolish and absurd conceipt vpon his Maiesty, whose great wisdom being considered, it cannot be imagined, that in admitting the Fathers of the first 500. yeares (for so he doth in the English Apology) his meaning was to reiect their vniforme consent in any one of those centuries especially seeing that his Maiesty professeth in the same place to *reuerence the ancient Fathers more then euer the Iesuits did*; which truly he should not do if his meaning were such as *M. Andrews* maketh it heere.

Two foolish exceptions taken by *M. Andrews* to the Cardinalls allegation of the ancient Fathers.

*Andr. pag 35. §. de quadringentis.*

*M. Andrews* wrongeth his Maiesty.



The vni-  
forme con-  
sent of the  
Fathers of  
the 4. or 5.  
age must  
needs be  
taken for  
an euident  
testimony  
of the  
truth.

62. For I am well assured that the *Iesuits* neuer tooke any exception agaynst all the Fathers of any one age from Christs tyme to this, and much lesse to those of the 4. and 5. age, who were of such eminent learning; and sanctity, that their vniforme consent concerning any question of religion, must needs be held for an euident testimony of the truth, seeing that God of his infinit mercy, did then propagate his Church, and fayth ouer the world, and establish the same vnder Christian Emperours (to wit *Constantin* the Great, and his successors (by meanes whereof the Church was euery where prouided, and furnished with notable *Pastours*, who being freed from the former persecutions, had opportunity to write those ample volumes, and worthy monuments, which by Gods great prouidence they left to their posterity, for the confirmation of the Christian Catholyke fayth; whereas in the former ages (I meane the first 3. Centenaryes) the persecution was so great vnder the pagan Emperours that neyther the Christian faith could so much extend it selfe, as it did in the 4. and 5. age. Neyer could there be so many able men to write, neyther those that were, could haue such opportunity to do it, as the others had in the peace, and tranquility of the Church.

Some one  
Father of  
the 4. and  
5. age hath  
written  
more then  
all the Fa-  
thers of  
the 3. pre-  
cedent  
ages.

63. And this is euident by the workes of the one, and the other seeing that in the first 300. yeares, there were not past 7. or 8. Fathers at most, that wrote, (at least whose bookes we now haue) and of those also the most wrote very little, in so much that the workes of some one of the Fathers of the 4. and 5. age do in volume, and quantity exceed all the workes (that are now extant) of all the Fathers of the 3. former ages

ages; and therefore it cannot be expected, that they should treat, or touch all matters which are now in controuersy, especially such as were not then any way called in question. Besides that in the 4. and 5. age were held the 4. first Generall Councells, which not only his Maiesty, but also *M. Andrews* himselfe admitteth. In which respect the Fathers of that tyme must needs be taken for assured, and vncontrollable witnesses of the truth, for those Councells (which were no other but assemblies of the Fathers then liuing) could not be of such vndoubted authority, as they are, if the Fathers of those ages had vniformely taught, or believed any erroneous doctrine; for if they were all deceiued in one point, they might also be deceiued and erre in the rest, and so should the whole Church (wherof they were the Pastors & Doctors) be drawne into errour by them, which is not possible, seeing that *Christ* hath not only promised his owne assistance to his Church for euer, and that hell gates shall not preuaile against it, but also hath placed in it Pastors, and Doctors (saith the Apostle) to the consummation of the Saynts, vnto the worke of the ministry, untill we meete all in the vnitie of faith; *ut iam non simus paruuli fluctuantes &c.* to the end we now be not wauering Children, & carryed away with euery blast of doctrine; so saith the Apostle.

64. Whereby it is euident that God of his singular prouidence hath giuen Doctors, and Pastors to the Church, yea and ordayned that they shall remayne there vnto the worlds end, to preserve the same from errour; whereupon it followeth, that all the Doctors, and Pastors of the Church, cannot erre at any tyme, for if they could, then were not the remedy effectuell, and certayne which God hath ordayned in his Church

It is not possible that all the Doctors & Pastors of the Church can erre in any thing at any tyme and why.

*Matth. 28. Ibid. 16.*

*Ephes. 4.*

Pastors and Doctors ordained by Christ in his Church to preserve it from errour, vnto the worlds end.

If all the Doctors of the Church,

to



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forme con-  
sent of the  
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If all the Doctors of the Church, to



could erre at any tyme, the remedy were not effectuall which God hath ordayned to pre-ferue his Church from error by them.

See sup.  
chap. 4.  
nu. 36. 37.  
38.

If these  
Fathers  
cannot be  
heard or  
credited  
what o-  
ther Fa-  
thers will  
he desire?

to preſerue it from error by them; & therefore if they haue all erred in the 4. age, or any other, then hath the prouidence, ordinance, yea and the promiſe of God fayled, which is impoſſible (as I haue amply proued in my ſupplement) ſo as I conclude that the exception which *M. Andrews* taketh againſt the Fathers alled-ged by the Cardinall, for being all of that 4. age, is moſt vayne, and friuolous, ſeeing that the conſent of the *Doctōrs* of any one age is ſufficient to determin any matter in controuerſy.

65. And much more may we content our ſelues with the vniſorme testimony, and conſent of thoſe of the 4. and 5. age in the tyme of the 4. firſt generall Councells, when the Church moſt flouriſhed, and as I haue ſignified before, was beſt furniſhed with lear- ned, and holy *Paſtors*, and *Doctōrs* of whome the Cardinall hath cyted no leſſe then twelue, to wit *S. Baſil*, *S. Gregory Nyſſen*, *S. Ephraem*, *S. Gregory Na- zianzen*, *Eusebius*, *S. Chriſoſtome*, *S. Ambroſe*, *S. Au- guſtine*, *S. Hierome*, *S. Cyril*, *S. Paulinus* and *S. Ma- ximus*; beſyds the hiſtory of *Ruffinus*, to whome I haue alſo added *Theodoret*, not inferiour in learning to the reſt; all which were pillars, lights, and notable orna- ments of the latin, and Greeke Church in the 4. and 5. age; and all of theſe being 14. in number, alledged by the Cardinall and me, 12. haue giuen (as you haue heard) vniſorme and cleare testimony to the doctrine, and cuſtome of Prayer to Saynts, eyther inuocating Saynts themſelues, or approving the publike uſe and praetiſe of it in others; and albeit the other two (to wit *S. Ciril* and *Eusebius*) do not ſo expreſſy ſpeake of the inuocatio of Saynts, as the other fathers do, yet the ſame is alſo ſufficiently gathered out of their testimonyes, as

I haue shewed before in the 6. Chapter; whereupon I conclude, that this doctrine of prayer to Saynts, being approued & practised by so many learned Fathers of the 4. and 5. age, it must needs be admitted for an infallible truth.

See chap. 6.  
nu. 28. &  
66.

66. Yea but saith M. Andrews there is no vniforme cōfēt of Fathers in this poynt; for, *alij*, saith he, *non pauci sunt &c.* there are not a few others, who haue right of suffrage, or voyce, heerein, omitted by the Cardinall. So he; wherein I doubt not, good Reader, but thou seest how absurdly he cauilleth, and tryfleth, for may not the verdict of a whole Iury of Fathers alledged by the Cardinall, and not contradicted by any suffice to shew a generall, and vniforme consent of the Church in their tyme? and will not M. Andrews acknowledge an vniforme consent in the Fathers, without a particular testimony of euery one of them? doth he suppose that euery one of them hath written of all poynts of religion? and if they haue not (whereof there is no doubt) shall the sylence of some preiudice the cleare testimony of others? so shall we proue litle or nothing at all by the Fathers, for there are but very few poynts of religion, whereof euery one of them hath had occasion to write.

Andr.  
pag. 6. f.  
Tum.

The vniforme cōfēt of a few Fathers not contradicted by the rest, must needs be taken for a generall consent of the Church in their tyme.

67. But will M. Andrews, & his fellowes be content that we exact the lyke of them when they alledge the Fathers; as for example, the Bishops in their Canon before mentioned, concerning the vse of the signe of the Crosse in Baptisme, doe affirme that they follow therein the iudgement of all the Fathers of the primitiue Church, but can they shew, trow you, that euery Father of the primitiue Church, yea or the greatest part of them do particularly speake of that ceremony? sure

See supra  
nu. 33.

M. Andrews confuted by an example of his owne fellowes.



I am they cannot shew it; for albeit diuers very ancient and holy Fathers do treat thereof and highly approue it, yet many others are vitterly silent concerning the same; neuertheles for as much as those that approue it, are not contradicted by any of the rest, their testimony may well be taken for the vniforme consent of all, or truly otherwyse my Lord Bishops will not be able to iustify their assertion, and proue that they follow the iudgement of all the Fathers in that poynt. Therefore this exception of *M. Andrews* is very ridiculous except he can shew that those Fathers whome the Cardinall omitted, haue contradicted the testimonies of the other; but this you see, he hath not byn able to doe, though he hath done his best endeauour thereto, with shame ynough to himselfe, and his cause.

S. Augustine  
fine a-  
gainst Iu-  
lian the  
Pelagian  
contented  
himselfe  
with the  
testimo-  
nies of six  
Fathers.

S. Aug.  
lib. 1. con-  
tra Iulian.  
cap. 2.

68. *S. Augustine* writing against *Iulian the Pelagian* about originall sinne, and the baptisme of Infants, thought the testimony of 6. Fathers sufficient to conuince him, though fyue of them were of the same tyme, and age wherein he himselfe liued; for whereas the *Pelagian* falsely pretended that *S. Chrysostome* made for him, *S. Augustine* answered: *Abstine ut Ioannes Constantinopolitanus &c.* God forbid that *Iohn Bishop of Constantinople* should resist so many, and worthy Bishops his fellowes, especially *Innocentius Bishop of Rome*, *Cyprian of Carthage*, *Basil of Cappadocia*, *Gregory of Nazianzen*, *Hilary of France*, and *Ambrose of Milan*. So he. Therefore how much more may we rely vpon the authority of as many more Fathers, whereof there were 4. euen of those whome *S. Augustine* named, and he himselfe also one of the number, and all of them florished about 1100. yeares agoe, and haue not byn gaynsayd, or impugned by any? May we not, I say, boldly admit their te-

stimo-

testimonies for a prooofe of the vniforme consent of the Church in their tyme? The Scripture teacheth, and common practice approueth that 2. or 3. substantiall *Deut. 17.* witnesses may suffice to proue any matter in question, and therefore much more may these 12. most learned, and holy Fathers suffice to shew, what was the practice, and beliefe of the Church in their dayes, especially seeing that diuers of them speake of publike matters of fact, which passed in their owne tyme, and knowledge, in which respect they cannot be thought to fayne, and lye, except we shall take them to be voyd both of conscience, and common honesty.

69. But *M. Andrewes* addeth further, that it appeareth euen in *Cardinall Bellarmine* himselfe that the Fathers were not all of one mynd concerning prayer to Saynts, and for prooofe thereof he remitteth his Reader to the *Cardinalls* controuerfies, and particularly to the tract *de beatitudine Sanctorum*, the first booke, and 20. Chapter; which truly I haue read diligently, and cannot find any thing at all to that purpose, except perhaps he meane that the *Cardinall* signifyeth there the different opinions of the Fathers concerning the manner how Saynts do vnderstand, or heare our prayers; whereupon it seemeth *M. Andrewes* inferreth that they differed also in opinion concerning the whole controuerfy, when neuertheles it appeareth evidently there, that they made no doubt whether prayer to Saynts be lawfull, neyther yet whether they know our actions, but only in what manner they know them, and how they heare, or vnderstand our prayers; touching which poynt, and the absurd inference that *M. Andrewes* maketh thereof (denying the certaynty of the effect, by the vncertainty of the cause, or man-

*Andr. vbi supra.*

Another wayn euasion of *M. Andrews* answered.

*Bellar. de beatit. Sanct. lib. i. cap. 20.*

*Cardinall Bellarmine abused by M. Andrews.*



(e) See further of it ) I haue so amply discoursed (c) before, that I shall not need to say any more thereof in this place.  
 prauu. 12.  
 13. 14. 15.  
 16.

70. But that which I wish to be noted heere is, that in the same Chapter which he quoteth, all the arguments of *Luther*, *Caluin*, the *Magdeburgenses*, and the rest, and amongst others euen those which he objecteth against prayer to Saynts, are fully answered, and yet he insisteth still vpon the same, without any reply in the world to the Cardinalls answers, as though these his old stale objections were new inuentions, and had neuer byn answered before; whereas reason would, that seeing he saw the answeres thereto (as by this his quotation it is manifest he did) he should haue said somewhat to confute them. And if he say that he did not hold them worthy of a reply, he should haue shewed the same, at least in some one or 2. of them: and so no doubt he would haue done, if he had byn able, whereby it appeareth that he erreth not of ignorance, but of meere malice, and impugneth a knowne truth against his owne conscience, and knowledge.

M. Andrews presumed to erre not of ignorance but of malice.

S. Aug. aduers. Julian Pel. lib. 2. in Epilogo.

Saynt Augustins words to a Pelagian heretike fitly applyed to M. Andrews.

71. Well then I will conclude concerning the 12. Fathers alledged by the Cardinall, and me, with the words of S. *Augustine*, defending the authority, and faith of 11. Fathers alledged by him against *Julian the Pelagian*, who desired to haue Iudges of his cause. His igitur eloquijs, saith S. *Augustine*, & tanta auctoritate *Sanctorum* &c. therefore with these testimonyes, and so great authority of holy men, eyther thou wilt through Gods mercy be cured (which how much I desire, he seeth, whome I beseech to worke it) or if (which God forbid) thou still remayne in thy great folly (for so it is, though it seeme wildome to thee) thou wilt not seeke Iudges, to the end to purge thy selfe, and try thy cause, but

but to accuse the worthy, and famous Doctors of Catholyke verity, *Irenaus, Cyprian, Reticus, Olympius, Hilary, Gregory, Ambrose, Basil, Iohn, Innocent, and Hierome*, with the rest of their fellowes yea the vniuersall Church of *Christ*, wherein they haue florished with exceeding great glory in our Lord, whyles they faithfully ministred the food of God to his diuine family, and therefore I will see that in respect of this thy miserable madnesse (from which God deliuer thee) thy bookes are to be answered in such sort that the fayth of these Fathers is to be defended agaynst thee, no lesse then the Ghospell it selfe against the professed enemyes of *Christ*. Thus sayth *S. Augustine* to *Iulian*, and the same say I to *M. Andrews*, with lyke hartly desire of his good, leauing the application of the whole partly to the consideration of the discret Reader, and partly to himselfe according to the light, and feeling he may haue thereof in his owne conscience.

72. It resteth now that I say somewhat briefly to certayne trifling obiections which he maketh against the inuocation of Saynts out of *Origen, S. Cyril, and S. Athanasius*, vrging the Cardinall to shew somewhat out of them to proue it to be lawfull, and particularly out of *Origen* against *Celsus*, and *S. Cyril* against *Iulian* the *Apostata*, and out of *Athanasius* against the *Arians*, because he supposeth that those Fathers should in those their treatises haue taught that the inuocation of Saynts is lawfull, if they had byn of that opinion; and he addeth that the two former do flatly deny that Christians do honour Martyrs *pari cultu*, with equal honour to that which the Paynims gaue to their Heroes: wherein truly he hath great reason; and I will also add thereto that not only *Origen*, and *S. Cyril*, but

Certayne trifling obiections of *M. Andrews* out of *Origen, S. Cyril, & S. Athanasius*.



(c) Nazianzen, also S. (c) Gregory Nazianzen, S. (d) Augustine, & (e) Theodoret, & diuers other Fathers deny the same, as well as they, but what is that to the *inuocation* of Saynts, or yet to the honour that the Church doth to them in their feasts ( which perhaps M. Andrews couertly impugneth by this obiection, though he speake expressely of nothing els but of the *inuocation* of Saynts ) doth he not know that the *Heroes* were not only accounted Gods, but also honored as Gods with Sacrifice, which honour the Fathers do vterly deny to be giuen by Christians to Martyrs, and Saynts, though they highly approue the honour that is done vnto them in the Church, as to the beloued seruants of God.

(d) See  
chap. 7. m.  
35. 36. &  
17.  
M. Andrews his  
argument  
retorted  
vpon him-  
selfe.

73. And now will M. Andrews inferre heereupon that Saynts may not be inuocated? me thinks he should not be so simple; and if he say that those Fathers should at least vpon the same occasion haue taught that the *inuocation* of Saynts is lawfull, if they had held it so to be ( for so indeed he seemeth to inferre ) I haue (d) already answered him sufficiently concerning this absurd manner of arguing, *ab auctoritate negativa*, and therefore will only say vnto him heere, that I may with much more reason inferre the contrary vpon the same ground, to wit that because those Fathers did not vpon that occasion teach the *inuocation* of Saynts to be vnlawfull, therefore they approued it; for reiecting the vnlawfull honour that the Paynims sayd was done to Martyrs, they had sufficient occasion to reiect also the *inuocation* of them, if they had held it to be vnlawfull. So as, you see, he gayneth nothing by this obiection out of Origen, and S. Cyril, but rather hurteth his cause, and bewrayeth his owne folly.

74. But now in his other obiection out of Athanasius

*Athanasius* he sheweth both folly, and fraud. For whereas he vrgeth the Cardinall to bring some testimony for the *inuocation* of Saynts out of the Orations of *S. Athanasius* against the *Arians*, he pretendeth to find there, that the same is wholly excluded, and reiected, *ubi*, saith he, *Christum ideo conuincit esse Deum, quod inuocetur; prater Deum enim à Christianis neminem inuocari*, where *Athanasius* doth therefore conuince that Christ is God, because he is inuocated, for that Christians do inuocate none but God. So he; quoting for the same the second oration of *S. Athanasius* against the *Arians*; where truly I fynd no such thing; true it is that in the 3. Oration he proueth substantially, and amply that *Christ* is God because he is *adored*, speaking playnly of that kind of *adoration* which is called *Cultus latræ*, and is due to God alone, as it is euident by the places of Scripture which he alledgeth to proue it; but of *inuocation* there is not one word, for ought I find, and though there were, yet it were as litle to the purpose, for that *inuocation* is also diuersly taken, as *adoration* is, and is applyed sometymes to God alone ( in which sense it cannot be applyed to creatures ) and sometymes to Angels, Saynts, or men, as I haue shewed euidently before in the 6. Chapter by examples of holy Scripture, and the testimony of *S. Augustine*.

75. Whereby it appeareth, that he is not only idle, and impertinent in this obiection, but also fraudulent; changing the word *adoration* into *inuocation*, if he did mistake the second oratiō of *S. Athanasius* for the third, and not of purpose falsify, and bely him in both; which I remit to God and his conscience to iudge of; and will now with this conclude this Chapter, and matter, not doubting, *good Reader*, but thou hast noted through-

M. Andrews frameth a very fraudulent obiection out of *S. Athanasius*

*Athanasius* oration 2.

See before Chap. 6. nu. 2. 3. 4. & 5.

M. Andrews idle impertinent and fraudulent.

out

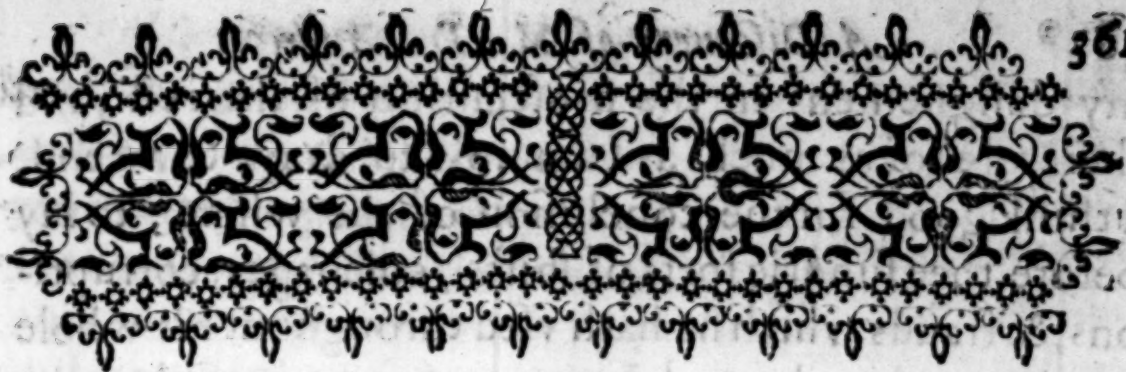


out the whole, that he hath neyther sufficiently answered any one place of the Fathers alledged by the Cardinall, or any argument of his, neyther yet hath objected any thing himselfe to any purpose, but hath eyther notably tryfled, and paltred in his answeres, and objections, or egregiously perverted, corrupted, or falsified such Fathers, and authors as he hath had occasion to alledge.

**M. Andrews a true *λογολάτης* and a wrangler, iuggler and tryfler in the hyghest degree.**

**M. Andrews the Diuells Proctor.**

76. So as, I hope, I haue now performed that which I vndertooke in these 3. Chapters, which was to defend the Cardinall, and to proue *M. Andrews* to be a true *λογολάτης*, that is, an egregious wrangler, iuggler, and tryfler in the hyghest degree; and by the same occasion I haue also fully debated with him an important point of Catholike religion concerning the *inuocation of Saynts*, which I haue euidently proued to be most consonant to holy Scripture, practised by the primitiue Church, approved by the vniforme consent of the anciēt Fathers, most acceptable to God, honorable to him, and his Saynts, and finally very behouefull, and beneficiall to man. Whereby it may appeare that *M. Andrews*, and his fellowes, who so eagerly impugne it, are no other then the instruments, and proctors of the Diuell, who out of his extreme malice, and enuy to Angels, Saynts, and all mankind, seeketh by all the meanes he may, to deprive the Angels, and Saynts of their honour, and man of the inestimable benefits that he may reape, both spiritually, and temporally by their intercession; to which purpose he hath retayned, and feyed *M. Andrews*, as it seemeth by his diligent, and eloquent pleading the cause, and will, I feare me, one day pay him his fee in other money then he wilbe willing to receaue, except he open his eyes in tyme to see his danger, which I beseech God of his infinit mercy to giue him gracetodo.



THE  
CONCLVSION  
OF THIS  
ADIOYNDER;  
DEVIDED INTO TWO CHAPTERS:

IN THIS,  
are detected diuers fraudes and shifts common to *M. Andrews* with *M. Barlow*; as to change the state  
of the question, to dissemble that which most  
importeth in the *Cardinalls* text  
and arguments;

*to abuse, wrest, bely and falsify not only the Cardinall, but  
also the ancient Fathers, Councells, and holy Scriptures:  
and finally to face out matters impudently for lack of proofs.*

CHAP. IX.

**T**HERE remaine, good Reader, diuers other thinges in *M. Andrews* to be examined which I haue touched in my *Supplement*: but being now called The au<sup>r</sup>  
on by my printer to furnish his presse, thour for-  
ced to  
I am forced not only to send away draw to an  
that which I haue already written, but also to interrupt end.



my designement in the prosecution of the rest; and therefore for as much, as I am now to draw to an end, I think good for the conclusion of the whole, to lay before thee sundrie sorts of shifts, cosenages, corrupcions, & frauds which he hath vsed throughout his whole worke; and to the end I may performe it with more breuity, and better method, I will follow the same course that I held with *M. Barlow*, That is, draw them to certaine beades and giue thee some few examples of euery one, which being added to those that haue already occurred in this Adioynder, may suffice, I hope, to shew thee with what kind of stuffe he hath patched vp his Latin volume, what a miserable cause he and his fellowes haue to defend, seing it driueth them to such shamefull shifts as thou hast partly seene already, and shalt further see by that which ensueth.

Changing  
the state  
of the que-  
stion ex-  
emplified  
in the  
question  
of the  
Popes Pri-  
macy.

2. The first point which I reponed in *M. Barlow* was his comon custome to change the state of the question, and so to answeare nothing to the purpose, which is no lesse frequent and ordinarie in *M. Andrews*: as for example, whereas the true state of the controuersy betwixt vs and them concerning the primacy of the Pope, is, Whether he be supreme head of the Church in all spirituall and Ecclesiasticall causes, and may in some cases extend his power to temporall thinges, that is to say, Whether being the supreme spirituall Pastor, he may for the publik benefit of the Church and the good of soules punish his disobedient children (namely temporall Princes) in their temporall states (which I haue shewed in my Supplement to chap. 1. nu. 59. & seq. power) *M. Andrews* will needes make vs hould and

teach

teach that the Popes primacy is a temporall primacy, in which respect he (a) calleth our doctrine and beliefe touching that point, *illustrem fidei articulum de Primatu Petri temporali*, The notable Article of Faith concerning the temporall Primacy of Peter: and as you heard (b) before distinguishing the name of Peters primacy ( which he granterh ) from the thing signified by that name ( which he denyeth ) he tearmeth it (c) *terrestrem Monarchiam*, an earthly Monarchy, and therefore he vrgeth the Cardinall to proue this temporall primacy, and earthly Monarchy, and so impugneth no opinion of ours, nor any thing els but his owne fond fiction, as I haue shewed (d) before, and more amply in the (e) first Chapter of this Adioynder, and therefore I shall not need to stand any longer vpon this point heere, but will passe to another.

3. Amongst other questions much controuersed concerning good works, one is, whether there be any works of *supererogation*, which the Catholyks vnderstand to be such as being lawfull and good of their owne nature, are not commanded by any precept ( as for example, the Euangelicall Councells ) in which sense Cardinall Bellarmine, and all other Catholikes do vse the word *supererogation*, as signifying a work done *supra preceptum*, that is to say, more then the precept commandeth. But M. Andrewes impugneth it in another sense and so changeth the state of the question. For he will needs haue workes of *Supererogation* to be such good works only as are done after or besids the full accomplishment of the Commandment ( so that before a man can do a worke of *supererogation*, he must fullfill and fully obserue all the precepts ) whereupon he also inferreth, that no man can do any such works, no not

(a) Andr. cap. 1. pag. 17. linca. 4.

(b) Chap. 5. nu. 21.

(c) Cap. 8. pag. 217. 6. Inspiciam. & cap. 1. pag. 14. 6. 1.

(d) Chap. 5. nu. 21. & 22.

(e) See chap. 1. nu. 20. & 21.

Another example of the state of the question changed touching works of supererogation.

Andr. cap. 8. pag. 169. 6. In supererogationis.



the Apostles themselves, because they could not fulfill the Commandments, hauing allwayes occasion to to say, *Dimitte nobis debita nostra*, forgiue vs Lord our offences.

4. Wherein *M. Andrews* expressly impugneth not so much the Cardinall and other Catholiks, as *S. Augustine*, and other ancient Fathers, from whence they take both the terme and the sense thereof. For whereas our Sauour saith in the Gospell, that the good Samaritan brought the wounded man into the Inne, and leauing two pence with the Host told him, *quodcumque supererogaueris reddam tibi*, whatsoeuer thou shalt lay out more I will render it vnto thee, *S. Augustine* alluding to the same place, and words of our Sauour, teacheth evidently, that those things which are lawfull, *idest*, sayth he, *nullo precepto Domini prohibentur*, that is to say, which are not forbidden by any precept of our Lord, and are done, *non prescripto legis*, sed *consilio charitatis*, not by the prescript or commandment of the law, but by the counsell of Charity, *hac sunt*, saith he, *quae amplius erogantur saucio &c.* These are those works which are laied out more for the wounded man, who through the compassion of the Samaritan was brought to the Inne to be cured, and therefore they are said not to be commanded by our Lord, although they are aduised to be offered, to the end, that they may be vnderstood to be so much more gratfull, by how much more they are signified not to be due. So he.

5. Also in another place he putteth the matter out of all doubt exemplarying the same thus: *Stipularius ergo est Apostolus. Quid autem supererogat &c.* Therefore the host is the Apostle, And that which he layeth out more, is eyther that counsell whereof he saith, *De Virginibus praeceptum*

*sum Domini non habeo, consilium autem do: Concerning virgines I haue no precept of our Lord, but I giue counsell. Or ells it is, that he wrought with his owne handes, least in the begining of the Gospell he should be a burden to some of the weaker sort, when neuertheles it was lawfull for him to be fed or maintayned by the Gospell. Thus sayth S. Augustine, clearly confuting M. Andrews his idle discourse; for to omit that he teacheth the vse of the word *supererogation* (which therefore was not deuised of late tyme and much lesse by the Catholiks of these dayes) first he sheweth that it signifieth such works, as being lawfull them selues are not comaunded by any precept, in which only sense Cardinall Bellarmine, and all other Catholiks vse it.*

6. Secondly he exemplifieth the same not only in the counsell of *Virginity* (which is therfore a work of *Supererogatio*) but also in S. Pauls owne practice of mayntayning himselfe by the labour of his hands, when he might haue liued by the Gospell; whereupon it followeth clearly that M. Andrews argueth very impertinently in saying, that the Apostles themselues could do no workes of *Supererogation*, because they had daily occasion to say, *Dimitte nobis debita nostra*. For I am sure M. Andrews will not deny that S. Paul was an Apostle, and yet S. Augustine affirmeth, as you see, that he not only taught workes of *Supererogatio* (namely *Virginity*, and continent single lyfe) but also practised & performed them himselfe, doing such good workes as he was not bound to do by any precept. Besides that, it appeareth also hereby that a man may doe a work of *Supererogation*, though he haue occasion dayly to say *Dimitte nobis debita nostra*. Which therefore was an idle exception of M. Andrews against such workes, euen in the Apo-



files themselves. Lastly wee see by these testymonyes of *S. Augustine*, and the example of *S. Paul*, that a work of *supererogation* is no other but such a good work as is not commanded by *precept*, and therefore it is euident that *M. Andrews* taking it in another sense changeth the state of the question.

A third  
example  
of the  
state of  
the que-  
stio chan-  
ged.

*Car. Apol.*  
pa. 107.

*Andr. cap.*  
8. pag. 195.  
§. In adora.

*Lib. 4. cap.*  
34. de con-  
secrat. 2.  
*Hoc ergo*

7. Moreouer, whereas the *Apology* for the Oath accounteth the *Adoration* of the *Bl. Sacrament* of the *Eucharist* to be a *new inuētiō*, & the *Cardinall* answering the same declareth the sense and meaning of the *Catho-likes* concerning that point, saying, that they teach the

*Adoration of Christ our Lord present in the Sacrament &c.*

*M. Andrews* replieth thus: *In adoratione Sacramenti ad limen ipsum turpiter impingit &c.* In the *Adoration* of the

*Sacrament* the *Cardinall* stumbleth shamefully, even at the

first entrance. Of the *Sacrament*, saith he, that is to say of

*Christ our Lord in the Sacrament*: *Apagē vero! Quis ei*

*hoc dederit?* Fy fy, who would grant him this? The *Sacra-*

*ment*, that is to say, *Christ in the Sacrament*, but rather

*Christ himselfe* (who is the thing conteyned in the *Sacra-*

*ment*) is to be adored where'soeuer he is, *in*, *with*, or *with-*

*out the Sacrament*. The *King* houldeth that *Christ* is truly

in the *Eucharist*, and truly to be adored, that is to say, the

thing of the *Sacrament*, but not the *Sacrament*, I meane

the earthly part, as *Irenaeus* calleth it, & the visible according

to *Augustine*. So he.

8. Wherein I omit for the present to note what

he granteth concerning our *Catholyk doctrine* (wher-

of I shall haue occasion to speake more particularly (a)

hereafter) and I only wish to be obserued, how mani-

festly & wittingly (no doubt) he changeth the state of

the *questiō*, notwithstanding the *Cardinalls* owne ex-

*plicatiō* therof, who signifieth, that for as much as *Christ*

is

(a) Chap.  
10. n. 4.

is truly, and really present in the Sacrament, therefore Christ himselfe is adored therein, and not the bare Sacrament: though the Cardinall, I say, doth declare this, yet *M. Andrews* will needs presuppose that wee hold and teach that the bare Sacrament or formes of bread and wyne are to be adored, for els why doth he make distinction of the *Sacrament*, and the *thing of the Sacrament*, granting the adoration of the one, and not of the other, but denying the later, as our opinion, as though we affirming that the *Sacrament* of the Eucharist is to be adored, should meane it only of the exterior formes? As well might he say, that he which teacheth that *Christ* is to be adored, meaneth it of his humanity, and not of his diuinity; for who knoweth not that the *Sacrament* of the Eucharist conteyneth not only the Sacramēt (that is to say the exterior formes of bread, & wine) but also the *thing of the Sacramēt*, which is our Sauour *Christ*, as the *person of Christ* conteyneth as well his Diuinity, as his humanity. And therefore he that adoreth his *person* doth adore his *Diuinity* vnited with his humanity, and not his humanity alone.

9. For otherwise he that should adore *Christ* *Cultu latriæ*, should commit *Idolatry*. And as well *S. Ambrose* (when he saith, *Carnem Christi in mysterijs odoramus*, Wee adore the flesh of *Christ* in the mysteries) as also *S. Augustine* (saying, *Nemo illam carnem manducat nisi prius adorauerit*, No man eates that flesh but he adoreth it first) should teach *Idolatry*, if they should be vnderstood to speake of the flesh of *Christ* alone separated from his Diuinity. In which respect *M. Andrews* himselfe approueth that manner of speech in those two Fathers, yea, and afterwards explicateth the same himselfe very well out of *S. Augustine*, saying, the *humani-*

*S. Ambros.  
lib. 3 de spi-  
ritu S. cap.*

*11.  
S. Aug.  
in Psalms  
98.*

*ty it*



*Andr. vbi* *ty it selfe of Christ ( as S. Augustine disputeth ) is not to*  
*supra pag.* *be adored by it selfe , but united with the Diuinity , as the*  
*201.* *Kings purple , or Royall robe , when he is vested or clad*  
*with it , and not when it lyeth by it selfe alone . Thus saith*  
*M. Andrewes :* and the lyke exposition might he haue  
 made of adoring the Blessed Sacrament of the *Eucha-*  
*rist* , if his peruerse , wrangling , and cauling humour  
 would haue permitted him to acknowledge what is  
 our Catholik doctrine in this point , which he could  
 not but knowe in his conscience , for that I am sure he  
 neuer read , nor heard tell of any Catholik , who  
 taught or thought that the bare Sacramēt in the *Eucha-*  
*rist* I meane the exterior forme , is to be adored with-  
 out *Christs* presence , or in respect of it selfe . And this  
 may suffice for this point .

A fourth  
 example  
 of the state  
 of the  
 question  
 changed,  
 cōcerning  
 the vene-  
 ration of  
 holy re-  
 liques .

*Card. Apo-*  
*log. cap. 1.*  
*pag. 12. 13.*  
*14. 15. 16.*  
*17. 18.*

10 . I may adde the lyke concerning another  
 point , wherein *M. Andrewes* chargeth the Cardinall  
 to change the state of the question , I meane touching  
 the reuerence and honor that is and allwayes hath byn  
 done in the Catholik Church to the holy reliques of  
*Saynts* . For whereas the Apology for the Oath con-  
 demneth it for a new and false , yea an abominable  
 doctrine , and the Cardinall in his answer thereto , so  
 amply and evidently proueth it out of the Ancient Fa-  
 thers that it cannot be denyed , *M. Andrews* hath no  
 other refuge but to take hould of the word *Adoration*  
 vsed by the Apology , vnderstanding it *for worship due*  
*to God alone* , and exacting of the Cardinall some  
 prooffe that such adoration is due *to reliques* , as though  
 Catholiks were of that opinion ; wheras neither the Car-  
 dinall , nor any other Catholike doth apply that word  
*to reliques* in that sense , but vse it for reuerence and ve-  
 neration due to holy men , or holy things , as the Car-  
 dinall

dinall himselfe signifieth in plaine and expresse words. So that if the said *Apology* do impugne the adoration of Reliques, in the other sense (meaning the exhibition of diuine honour thereunto) it doth not any way impugne our doctrine, but changeth the state of the question, as well as *M. Andrews*, though so absurdly as he who doth not only vnderstand the Adoration of Reliques to signify a diuine honor done vnto them, but also will needs proue no adoration of creatures is lawfull.

A strange peruersity

To which purpose he alledgeth the example of the Angell in the Apocalyps, who when Saynt Iohn the Euangelist would haue adored him twice, forbad him to do it at both tymes, saying, *Vide ne feceris, Deum adora*, See that thou doest it not, adore God. Whereupon he inferreth, that seeing *S. Iohn* could not be ignorant (especially the second tyme) that the Angell was not God, and yet would haue adored him, it followeth that he (I meane *S. Iohn*) did not intend to adore him with adoration due to God alone, but with such (saith *M. Andrews*) as the Cardinall supposeth may be vsed to Angells, holy men, or sacred thinges, and yet neuertheless the Angell would not permit it, and therefore in *M. Andrews* his opinion no such adoration is lawfull, for, *Necessè*, saith he, *Angelorum ratio alia, alia Sanctorum &c.* For in this there is no difference betwixt the adoration of Angells, and of Saynts or holy men, neyther is there more respect to be had to reliques thē to those whose reliques they are. So he. Not admitting, as you see, any adoration of Angells or Saynts, though it be not meant thereby to exhibit diuine honour vnto them, but only to do an act of veneratiō, reuerēce or religio<sup>s</sup> worship; and why? Mary forsooth because the Angell would

Apocal. 19.

12. 17.

1. 1. 1.

Andr. vbi

supra. pag.

49. f. necessè

se habet.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.



not suffer *S. Iohn* the Apostle to adore him in that manner.

M. An-  
drews  
hath a  
poore con-  
cept of *S.*  
*Iohn* the  
Euangelist

12. Wherein two things are to be noted, the one, what a poore conceipt *M. Andrews* hath of *S. Iohn* whome he maketh to be so ignorant that he knew not whether such adoration were lawfull or no, vntill the Angell did instruct him, and forbad him to vse it. The other that he reasoneth as substantially as if he should say, that if a holy man should of modesty and humility refuse some extraordinary honour offered vnto him by some other holy person, and byd him not to do it to him, but to God, hee must needs meane that no such kind of reuerence, or honor may be done to men; for

Why the  
Angel in  
the Apo-  
calips did  
forbid *S.*  
*Iohn* to  
adore him

such no doubt was the case betwixt *S. Iohn* and the Angell, eyther of them shewing their humility, and the respect they bare the one to the other, *S. Iohn* reuerencing the Angell as a Celestiall creature to whome he held himselfe much inferiour, and the Angell bearing much respect, and reuerence to *S. Iohn* as to the most worthy and beloved Apostle of *Christ*, who was Lord and maister to them both, and therefore acknowled-

*S. Greg. bo.*  
*9. in Euang*  
*Bead. An-*  
*sel. Richar.*  
*Ruper. in*  
*19. Apoc.*

ging himselfe to be no other but *conseruum*, as he said, a fellow seruant of *S. Iohn*, he would not permit him to do him that honor, but bad him do it to God; besides that, *S. Gregory* the great, *Beda*, *Anselmus*, *Richardus de* *S. Victore*, and *Rupertus* do giue also another reason thereof, to wit, that the Angell bare respect even to humane nature, in regard of the humanity of our Sauiour. *Hinc est*, saith *S. Gregory*, *quod Lot, & Iosue*

*S. Greg vbi*  
*supra.*

*Angelos ipsis non prohibentibus &c.* For this cause *Lot* and *Iosue* adored Angells, and were not forbidden by them, but *Iosue* in the Apocalips meaning to adore an Angell, was by him forbidden to do it. So he, signifying how much the Angells respected humane nature after the Incarna-

tion

tion of our Saviour more then before.

13. But for the further satisfaction and instruction of the vnlearned reader in this point, he is to vnderstand that there are *three kinde*s of adoration specified in the holy Scripture. The first is that which is due to God alone, and is called by Deuines *Adoratio Latriæ*, that is to say, *an adoration*, or exterior worship exhibited by some corporall reuerence, and submission to acknowledge our duety and seruice to God, as he is our Creatour, Conseruatour, and Chiefe good, and this adoration is so due and proper vnto God alone, that it is *Idolatry* to exhibit the same vnto any Creature. Of this kind the Scripture speaketh when it saith (b) *Domine Deum tuum adorabis, & illi soli seruias*. Thou shalt adore thy Lord God, and serue him alone. Also, *Non adorabis ea neq; coles*: Thou shalt not adore, nor worship them, that is to say *Idolls*. *Non adorabis Deos eorum*; Thou shalt not adore their Gods. (f) *Adorauit Israel Dominum*, Israel adored our Lord. (g) *Gedeon adorauit & reuersus est*. Gedeon adored and returned. (h) *Veri adoratores adorabunt patrem in spiritu, & veritate*. The true Adorers, or worshipers, shall adore my Father in spirit and truth. And the lyke occurreth in infinite other places as well of the new as the old testament.

Three  
sorts of a-  
doration  
mentio-  
ned in the  
Scriptures  
1.

(b) Matth.  
(c) Exod.  
(d) ibid. 35.  
(e) Gen. 47  
(g) Iudic. 7.  
(h) Ioan. 4.

14. The second kind of adoration, though it be inferiour to this, yet is also an act of Religion, exhibited in like manner exteriorly to Angells, Saynts or holy men, as to the seruants of God, and for the honor and loue of him: of which kind many examples are set downe in holy Scriptures, as of (b) *Abraham*, (c) *Lot*, and (d) *Balaam*, who adored Angells prostrate vpon the ground. And of (f) *Iosue* who fell downe prostrate before an Angell, & adorans ait, *quid Dominus meus &c.*

(b) Genes.  
(c) Gen. 198  
(d) Num.  
(f) Iosue 5.



And adoring said, why doth my Lord speake unto his servant? And so far was the Angell from reprehending

(g) *2. Reg.* him, that he made him do more reuerence, commanding him to put of his shooes because the place was holy wherein he stood; which place (no doubt) was no other way holy, but for the presence of the Angell.

Also (g) *Saul* adored the soule of *Samuel*. And though *Abdias* was in temporall dignity a greater man, and more worthie then *Elias* the Prophet, yet he fell vpon his face before (b) *Elias*, acknowledging thereby the spirituall excellencie and sanctity of Gods Prophet, and therein did an act of Religion. As also the Chil-

(k) *Dan. 2.* dren of the Prophets did the like to *Elizans*, when they perceiued by his miraculous passage of the Riuer, that

(l) *Hebr. 11.* God had giuen him the spirit of *Elias*, *adorauerunt eum*, saith the Scripture, *proni interram*. They adored him flat

*Sanct. li. 1.* upon the ground. In like manner (k) *Nabuchodonozor* adored *Daniel*, and (l) *Iacob* the top of *Iosephs* rod. Finally the

*Psalmist* saith of the *Arke* (for so it is to be vnderstood according to the letter) *adorate scabellum pedum eius*,

(p) *Gen. 33.* Adore the Foot-stoole of his Feete.

(q) *ib. d. 42.* The third kind of Adoration, is no act of Re-

(r) *Ruth. 2.* ligious, but meerely ciuill testifying a reuerend respect

(s) *Iudith. 2.* of one man to another, for some ciuill, and temporall

(t) *1. Reg. 25.* excellencie; such was the adoration, which (n) *Abraham*

(w) *Gen. 7.* vsed to the Children of *Heth*, (p) *Iacob* to his brother

49. 50. *Esau*, the (q) Children of *Israel* to their brother *Ioseph*,

2. Reg. 14. (r) *Ruth* to *Boaz*; (s) *Iudith* to *Holofernes*; (t) *Abigail* and

16. 18. 24. (v) *Miphiboseth* to *David*, besides very many (w) other

3. Reg. 1. which I omit for breuityes sake. In which as also in the

ver. 16. 23. 31 two former kindes of adoration, it is to be obserued that

47. & 53. as well the exteriour Acts of submission, and reuerence

Item ap. 2. & alibi

passim. as the word adoration are common to all three kindes,

and

and diuersified or distinguished only by the intention and will of him that performeth the same, and therefore we see that the same manner of *prostration* which (x) *Abraham* vsed to Almighty God for *diuine honor*, (x) *Gen. 17.* was vsed as well by (y) himselfe, as (z) others to *Angells* (y) *Ibid. 18.* for a Religious veneration, and to (b) men of dignity for a ciuill worship and submission, and the same (z) *Ibid. 19.* termed euery where *adoration*, (b) *Gen. 23.*

16. Hereby then it is euident, that according to the vse and phrase of the holy Scripture, the word *Adoration* is to be vnderstood diuersly (as it is diuersly applied, eyther to God alone, or to *Angells*, holy men, and holy thinges, or els to men of dignity and the same is also obserued in the hebrew word *Sachah* which signifieth *Adorare*, and is diuersly vnderstood of each of these three kindes of *Adoration*, according to the different application thereof, in so much that it cannot otherwise be distinguished but by the circumstances. So as it is no meruaile, that as well the ancient Fathers as the Catholiks of these dayes, following the custome of the holy Scriptures do vse the word *Adoration* in the same different manner and sence, that the Scripture doth. But it may be wondered that M. *Andrews* being so great a *Doctor*, and *Rabin*, as he is taken to be, can eyther be so ignorant as not to know this, or so peruerse and malicious (if he know it) as to contend and strue to proue that there can be no lawfull *Adoration* but of God alone.

17. And therefore for as much as he hath sought to make good his Assertion, not only by the example of the Angell in the *Apocalyps* before mentioned, but also by two or three testimonyes of the Fathers (yea gybing, bragging, and triumphing, in such sort as if



Card. Apol. he had vtterly foyled the Cardinall ) I cannot omit to  
 vbi supra. say somewhat thereto, seeing I haue had this occasion to  
 S. Hierom. Epist. ad speake thereof. The Cardinall to proue the Adoration  
 Marcel. vt of Reliques in the Catholyke sence, alledgeth amongst  
 commigret many other places, one out of S. Hierome to Marcella,  
 Bethloem. where he signified that if she would come to Bethleem,  
 she might besides many other acts of deuotion ( which  
 Andr. vbi he there recounteth ) *adorare cineres &c. Adore the ashes*  
 supra pag. 49. 6. Non of S. Iohn Baptist, Helisau, and Abdias. Whereto M.  
 probat. Andrews answereth that S. Hierome doth not vse *ado-*  
*rare* there properly, but figuratiuely: and thereof he yiel-  
 deth two reasons, the one because in the same place he  
 sayth also, that she might *puluerem lingere, lick the dust,*  
*Quare ut hoc, ita & illud non propriè, sed figuratè.* Where-  
 fore as this, so also that is not spoken properly, but figura-  
 tiuely. Thus reasoneth M. Andrews, and by the way ad-  
 deth out of his scoffing humour: *At nec vos puluerilingi*  
*estis; But neyther you your selues are dust-lickers, mea-*  
*ning as I take it, that we must eyther be dust-lickers,*  
*or els take adore figuratiuely in that place.*

A iest of  
 M. An-  
 drews  
 spoyled.

18. But truly he hath spoiled his iest by mistaking  
 the phrase, whereupon he groundeth it, for *puluerem*  
*lingere*, is not in all that Epistle, for ought I can find,  
 though I haue read it ouer of purpose; but some lines  
 before there is indeed, *Crucis lignum lambere*, to like the  
 wood of the Crosse, and therefore if he will make himselfe  
 as merry with vs, and with this phrase, as he doth with  
 that other, he must say wee are not *Crucilambi*, Crosse-  
 lickers, or rather to expresse the whole and make a mer-  
 ry word indeed he must say *Cruci-ligni-lambi*, Crosse-  
 wood-lickers; but howsoeuer it pleaseth him to be mer-  
 rie, I must tell him seriously, that I will not so easely  
 grant him, that *Crucis lignum lambere*, was spoken there

figura-

*figuratiuely*, for that it may well be that the deuotion of the faythfull people was such at that tyme, that in kissing of the Crosse they vsed also to like the wood thereof. But put the case *S. Hierome* spake therein *figuratiuely*, doth it therefore follow that *adorare cineres* ( which commeth after some lines ) is also a *figuratiue* speech? as well may he say that every word, yea the whole context of that *Epistle* is *figuratiue*, seeing that there are throughout the whole many elegant *Metaphors*, *Allegories*, and *figuratiue* speeches.

19. But what figure trow you is it that he meaneth? forsooth no other will serue the turne but *Catachresis*, for so he saith in the end, *Cardinalis iam adoratio per Catachresin fortè, propriè autem non est adoratio*. This Adoration ( which the Cardinall saith is due to holy thinges ) may perhaps be so called by the figure *Catachresis*, but is not properly *adoration*. Thus saith he most absurdly, for so should it be vsed for lack of a proper word, if the *Gramarians*, and *Rhetoricians* do iudge of *Catachresis* aright, which signifying *Abuso*, doth import the abuse of a *Metaphore*, when there wanteth a proper word: as *Quintilian* and others teach.

*And. pa.*  
*30. line 9.*  
*Quint. Inst.*  
*lib. 9. cap. 6.*  
*Isidor. de Etymol.*

20. But will *M. Andrews* say, that there is such want of proper wordes for the *Veneration* of *Angells*, *Saynts*, and men, that the penners and translatours of the holy Scriptures were forced in all those places mentioned before, to abuse a word that is proper to God? Might not *honorare* & *venerari* haue serued to expresse their meaning, if *adorare* were only to be vnderstood of diuine honour? Besides that, I must needs say that the matter goeth very hard with *Abraham*, *Lot*, *Isue*, *Balaam*, the Children of the Prophets, and all those others before mentioned ( who are said in the Scriptures



pires to haue adored Angells and men ) their case, I say, is hard, if there be no way to saue them from Idolatry, but by an absurd *Catarchresis* neuer dream't of by any but by M. Andrews. For I think no man would be so absurd to imagin a *Catarchresis*, where there is no want of

The word proper words, especially so often as *adoration* is vsed for the worship of Angells & men, not only in the Fathers but also in the holy Scriptures. Where I dare undertake to show it in that sense about 40. tymes (for I haue taken paynes to search it) which I hope may suffice to teach M. Andrews that it doth not signify diuine honor only, & that the ancient Fathers, & we, who vse it some about 40. tymes in other sense, haue sufficient warrant for it tymes.

M. Andrews his corrupt conscience.

matter, but in M. Andrews his corrupt Conscience, who maketh no scruple to abuse and delude his Reader with such shifts and deuises, to bolster out his bad cause. Thus much for his first reason.

Andr. vbi supra.

His second reason why *adorare* is taken figuratiuely in that place of S. Hierome is this. *Vbi vero* saith he, *proprie ei loquendum erat &c.* For when S. Hierome was to  
 » speake properly, to wit, to *Vigilantius* his aduersary ( who  
 » pressed him strictly, and would not suffer him to  
 » speake at large (then he denyeth it earnestly, saying,  
 » *Nos autem non dico, Mari-grum reliquias &c.* We do not  
 » worship and adore (I do not say) the Reliques of Martyrs,  
 » but neyther the Saunc nor the Moone, nor the Angells, nor  
 » the Cherubim, nor the Seraphim. Thus saith M. Andrews  
 » out of S. Hierome, ending his citation there; because  
 » that which followeth would marre all his market, as  
 » you shall see after a while, and in the meane tyme he  
 » concludeth thus, *What I pray you will the Cardinall say*

here

Here, seeing that the old Fathers of the Church do crie out we do not adore the reliques of Martyrs? heere the Cardinall is held so fast that he cannot slip away. Thus triumpheth M. Andrews before the victory, or rather hauing lost the victory, being himselfe a Captiue, and hauing no other remedy left him, but to brag and face out the matter.

M. Andrews triumpheth when he hath lost the victory.

22. For thou shalt vnderstand good Reader, that S. Hierome here speakerh ( as the Logicians say ) *ad hominem*, that is to say according to the sense and meaning of his aduersary *Vigilantius* ( one of M. Andrews his worthy progenitours ) who impugning the adoration of reliques in the same sense that M. Andrews doth, held it for no other then Idolatry, as S. Hierome testifieth in the same Epistle to *Riparius*, which M. Andrews alledgeth. Ais, saith S. Hierome, *Vigilantius &c.* you say, that *Vigilantius* ( as we may say M. Andrews ) openeth againe his stinking mouth, and casteth forth a most filthy sauour against the Reliques of holy Martyrs, and calleth vs, who reuerence them, and worship the bones of the dead, *Cinerarios*, & *Idololatrias*, worshipers of Ashes, & Idolators. So he. And in his tract against *Vigilantius* himselfe, he setteth downe *Vigilantius* his owne words thus, *Quid necesse est &c.* What need hast thou not only to honour with so greate honour, but also to adore that ( I knowe not what ) which thou worshipest, carrying it in a litle vessell from place to place, and why dost thou kisse and adore dust lapt in a linnen cloth? And againe a litle after, We see you, according to the custome of the Gentils &c. euery where kisse and adore I knowe not what litle dust carried in a litle vessell, and lapt in a precious linnen cloth. Thus wrote *Vigilantius*.

*Vigilantius M. Andrews his progenitor.*

*S. Hier. ad Riparium.*

*Idem li. aduers. Vigilantium.*

23. Whereby you see how he charged the Catholics



tholicks of those daies with flat *Idolatry*, for worship-  
 ping, or adoring the *Reliques* of Saynts, taking adora-  
 tion for worship due to God alone, in which respect he  
 calleth the Catholicks *Idolators*. And therefore S. *Hie-*  
*rome* answering him in the same sense, saith that which  
 S. *Hierom* M. Andrews alleadgeth, to wit, *non adoramus reliquias*  
 explicated by him- *Martyrum &c.* We do not adore the reliques of Martyrs  
 selfe. (that is to say, we do not giue diuine honor to the re-  
 liques of Martyrs, committing *Idolatry* as *Vigilanti-  
 dem.* us chargeth vs :) But, *honoramus* (saith he presently  
 afterwards) *reliquias Martyrum, ut cum cuius sunt Mar-*  
*tyris adoremus &c.* We honor the Reliques of Martyrs,  
 that we may adore (or yield diuine honor to) him whose  
 Martyres they are. *Honoramus seruos &c.* We honour the  
 The ho- *seruants, to the end that their honor may redound to the*  
 nour done *honour of their Lord, who said, he which receiueth you, re-*  
 to Gods *ceiueth me.* Thus saith S. *Hierome*; which M. Andrews  
 seruants *thought good to dissemble, as if he had not seeme it, for*  
 for his *that it fully explicateth the state of the questiō betwixt*  
 sake, re- *S. Hierome & Vigilanti- (as also betwixt M. Andrews &*  
 doundeth *vs) & cleareth all the matter. For who seeth not heere*  
 to God. *that albeit S. Hierome denyeth the adoration of Reliques*  
*in the sense that Vigilanti- obiected it, as we also do (to*  
*wit as signifying a diuine honor) yet he approueth and*  
*teacheth it in the sense of Catholiks, that is, as adoration*  
*signifieth a veneration and worship done to Saynts, for*  
*the honor of God who is honored & glorified thereby.*

24. To which purpose two things are to be noted  
 in this matter, the one, that whereas *Vigilanti-  
 us* chargeth the Catholicks to adore and kisse euery where the  
*Reliques* of Martyrs, he shewed sufficiently, that the  
 custome of the faithfull was at that tyme to do corpo-  
 rall reuerence thereto, not only by kissing them, but  
 also

also by inclining or bowing downe the body, which the word *adoration* signifieth, and *S. Hierome* denyeth not, though he denyeth the inference of *Idolatri*, that *Vigilantius* made thereon.

25. The other is, that as *Vigilantius* did not herein reprove the particuler custome of some particuler men, but the practice of the whole Church at that tyme, so also *S. Hierome* did not impugne him only with private reasons and arguments of his owne, but also with publick examples, as of the publick translation of the holy Reliques of *S. Andrew*, *S. Luke*, and *S. Timothy* to *Constantinople* by *Constantin* the Emperour, *apud quas*, *S. Hieron.* saith he, *Damones ruginant &c.* at which reliques *Diavells* *vbi supra* do rore, and the inhabitants and professors of *Vigilantius* do confesse that they feeble their presence. So he. And then produceth also another example that had passed not long before of a most solemne translation of the Reliques of *Samuel* the Prophet from *Indea* to *Chalcedon* in *Thracia*, which were sumptuously and triumphantly carried by Bishops in a goulden vessell, and met, received, and accompanied by the people of all the Churches by the way (in so much that there were, saith *S. Hierome*, continuall swarmes of people euen from *Palestina* to *Chalcedon*, sounding forth the praise of *Christ* with one voice all a long as they went:) whereupon he asketh *Vigilantius*, whether he tooke *Arcadius* the Em- *Mark this* perour (who caused this to be done) and all the Bi- *reason of* shops which caried these reliques, and all the multitude of people which accompanied them, for *sacrilegious persons and fooles*, and finally concludeth, deryding his folly, *Videlicet*, saith he, *adorabant Samuelcm, non Christum, cuius Samuel & Leuita & Propheta fuit. Belike they adored Samuel, and not Christ, whose Leuite and Prophet*



*Samuel was*. This saith *S. Hierome*, shewing the absurdity of *Vigilantius*, who did thinke that *Christ* was not adored in all this, but only *Samuel*. Whereas all the reuerence, honor, & adoration vsed by those Bishops, and people to the Reliques of *Samuel*, was indeed done to *Christ*, because (as *S. Hierome* said before) *seruorum honos redundat ad Dominum*: The honor of the seruants redoundeth to their Lord.

26. So that *S. Hierome* doth not deny, that holy reliques may be adored in any other sense, then as *M. Andrewes* (following his progenitor *Vigilantius*) will needs vnderstand the word *adoration*, that is, for a diuine *Cult*, and worship, in which sense neyther *S. Hierome* nor the Catholiks in his tyme, nor we now do vse, or take it, when it is applied to holy things, but only for a deuout and religious veneration, as *S. Hierome* himselfe doth also vse it, not only in the place before cited by the *Cardinall* (touching the *adoratio* of the ashes of *S. Iohn*, and other Prophets) but also when he said of himselfe, *Præsepe Domini & incunabula adorauit*. I adored the manger, and cradle of *Christ*: and againe expounding that verse of the Psalme, *adorate scabellum pedum eius*, adore the Foot-stole of his Feet, he taketh the Foot-stoole to be the Crosse, giuing thereby to vnderstand that the Crosse is to be adored. And therefore I leaue it to thee, good Reader, to iudge what a vaine vaunt it was of *M. Andrewes* to say vpon the former place of *S. Hierome*, *Tenetur hic Cardinalis vt elabi non possit*: becre the *Cardinall* is taken, and held so fast, that he cannot slip away. Whereas you see, that the whole place and the circumstances, being laied downe with the state of the question betwixt *Vigilantius* and *S. Hierome* (all which he craftily concealed) he is caught himselfe lyke

*S. Hierom.*  
*lib. 2. Apol*  
*aduersus*  
*Ruffin.*

*Idem in*  
*Psalm. 98.*

lyke a moule in a trappe in such sort that he shall neuer be able to get out with his credit.

27. But yet there remaineth a word or two more A place of  
to be said of this matter to a place of *S. Augustine*, and *S. Augu-*  
*S. Ambrose*, which he also objecteth to the same pur- *pose and*  
pose. For whereas those two Fathers interpreting the *S. Am-*  
wordes of the psalm, *adorate scabellum pedum eius*, *Adore* *amine*  
*ye the Foot-stoole of his Feete*, do expound the *foor-stoole*  
to be the body of our Saniour in the Blessed Sacrament *S. Aug. in*  
of the *Eucharist*, teaching that the same is there to be a- *Psalm. 98.*  
dored, *M. Andrews* saith, that if *adore* might be taken *S. Ambros.*  
properly to *adore* holy thinges, they would neuer haue *lib. 3. de spir.*  
troubled themselves so much to find out how the *Foot-* *Sancto.*  
*stool* of God might be *adored*: neyther would they haue *C. 12.*  
determined that it could not be *adored* but in the *body* *Bellar. de*  
of *Christ*: Whereto I answer, first, that they do not ex- *Sanctor.*  
pound the same litterally, but mystically; for *scabellum* *Beatit. lib.*  
*Dei*, the *Foot-stoole* of God, in that place, is litterally to *2. cap. 13.*  
be vnderstood of the *Arke* of the Testamēt, as the Car-  
dinal hath proued by many notable reasons & authoritys  
in his *Cōtrouerlys*, wherto I remit *M. Andrews*, because  
I will not detayne my reader too long vpon this point.

28. Secondly I say, that albeit they vnder-  
stood *adoration* in that place for diuine honour, yet  
they do not deny but that it is, and well may be  
taken in other places, for a religious worship, done to  
holy men; for *S. Augustine* himselfe teacheth expres- *S. Aug. de*  
sely in his booke *de Cinitate Dei*, that there is no one *cinitate*  
word in Latin that so properly signifieth *diuine honor*, *Dei li. 10.*  
or worship, but it is, and may be applied to creatures, *cap. 1.*  
except *Latria*, which is borrowed of the Greeks, and  
applied eyther alwayes, sayth *S. Augustine*, or almost all-  
wayes, to the seruice of God, rather by custome and



also, then by the nature of the word, properly signify-  
 ing *seruitus*, service. For which cause hauing in his que-  
 stions vpon Genesis demanded, how Abraham could  
 lawfully adore the Children of Heth, seeing the Scri-  
 pture sayth, *Domini Deum tuum adorabis, & illi soli ser-  
 uies*. Thou shalt adore thy Lord God, and serue him alone,  
 he answereth that it is not laid there, *Deum solum ado-  
 rabis*, Thou shalt adore God alone, but, *illi soli seruias* thou  
 shalt serue him alone; and noteth also, that for the word  
*seruias* in Latine, the Greeke hath λατρεύεις, from  
 whence is deriued *Latria*. So that it is euident by S.  
*Augustine* himselfe, that neyther *adorare*, nor any other  
 Latine word doth properly signify to worship God  
 only, and that *adoratio* when it is not taken for *cultus*  
*Latria* (as he taketh it in the exposition of *Adorate sea-  
 bellum* &c.) may be applyed to creatures; and there-  
 fore he himselfe not only vnderstandeth *adoratio* for ci-  
 uill worship in the foresaid example of Abraham, but  
 also vseth it els where for religious worship due to holy  
 men, saying of S. Peter, *Beatissimum Petrum piscatorem*  
*cro.* The multitude of faithfull people doth now adore the  
 most Blessed Peter the Fisher: *genibus prouolutis*, vpon  
 their knees.

S. Ambrose also made no doubt to apply it to  
 the veneration, and worship of holy things, who spea-  
 king of the Nayle of Christs Crosse (which Queene  
*Helen* caused to be set in the Diadem of the Emperour  
*Constantin* her sonne) sayd, that he did wysely therein,  
*ut Crux Christi adoretur in regibus*, that the Crosse of  
 Christ may be adored in Kings; and to shew that he  
 spake of religious worship, & adoration, & not of ciuill  
 honour due to kings, he addeth immediatly, *non insolentia*  
*ista, sed pietas est, cum defertur sacre redemptioni*, This is  
 not

not insolency, but piety, when it is referred to our holy Redemption: wherein I wish it to be noted by the way, that M. Andrews may learne hereby how impertinently he answereth els where to this place alledged by Cardinall Bellarmine; for whereas the Cardinall (to proue the *religious adoration* of reliques, and images) objecteth out of S. Ambrose this very place (to wit that Queene Helen did well, and wisely cause the Crosse to be set vpon the head of Kings, *to the end that the Crosse of Christ may be adored in Kings*) M. Andrews answereth, that if the Crosse be adored in Kings, *non aliter adoratur &c. it is not otherwyse adored then the Kings themselves: is autem ciuilis honos est, non religiosus, but this is a ciuil, and not religious honour.* So he: but you see heere that the *adoration* whereof S. Ambrose speaketh, is not due, or giuen to the Kings themselves, but referred to our redemption, that is to say, to the Passion of Christ, and therefore it is not *ciuil*, but *religious adoration*, which also appeareth more evidently by that which followeth a litle after in S. Ambrose, declaring what manner of reuerence was exhibited to the holy Nayle of the Crosse; for hauing sayd, *Ecce clauus in honore est &c. behold the Nayle is honored &c.* and that, *inuisibili potestate demones torquet, it doth torment diuels by an inuisible power*, he addeth after a whyle, *ferro pedum eius reges inclinantur; reges adorant, & Photiniani diuinitatem eius negant?* Kings do bow downe to the iron of his feete (that is to say to the nayle wherewith Christs feete were fastened to the Crosse) Kings do adore, and doe the Photinian heretikes deny his diuinity? thus saith S. Ambrose, making, as you see, the adoration of the instruments of our Saviours Passion, to be an argument of his diuinity, and shewing withall what manner of

Andr. cap.  
8. p. 198. §.  
Ambrosio.

S. Ambros  
vbi supra.

reuerence



reuerence Kings themselues vsed to the *holy Nayle*, to wit, a corporall reuerence, and submission, inclining and bowing downe their bodyes vnto it, which is properly *Adoration*.

30. Whereby the Reader may also see the absurdity of another euasion which M. Andrews seeketh in the same place, saying: *ubi de religiosa adoratione sermo illi* &c. where he (to wit *Ambrose*) speaketh of religious adoration, he sayth, that *Helen* hauing found the *Crosse* adored the King (that is to say *Christ*) and not the wood, whereof he also declareth the cause, to wit, because this is the error of the gentils, and the vanity of wicked men. So he; who in these very words of S. *Ambrose*, which he obiekteth, may see, and acknowledg, if it please him, what all Catholikes do teach togeather with S. *Ambrose* concerning the adoration of the *Crosse*, and other instruments of *Christs* Passion, Images, and holy relicks, to wit, that the wood, substance, and matter it selfe is not adored, but that which is thereby represented: as in like case, when M. Andrews standeth bare in the Chamber of Presence before the Kings chayr, & Cloth of Estate, he doth not reuerence the matter, or substance of the Cloth and Chayre, but the Maiesty of the Prince which the same doth represent, and yet neuertheles he cannot deny, but that he reuerenceth, and honoureth the Kings Chayre, though not for it selfe, but to shew, and expresse his duty towards his Prince; and in like manner, albeit S. *Ambrose* affirmeth with great reason, that *Queene Helen* did not adore the wood of the *Crosse*, but *Christ* (because to adore the wood alone, without relation to *Christ*, had byn a wicked, and Gentilicall vanity, and error) yet he saith afterwards, as you haue heard, not only that the

Crosse

Andr. ubi  
supra.  
Ambros.  
de obitu  
Theod.

Crosse is adored, but also that *ferro pedum eius reges inclinantur*, Kings do bow downe to the Iron of Christs feete, meaning the *holy Naylor*, as I haue declared before; and therefore M. Andrewes must needs graunt, that though S. Ambrose do reiect (as all Catholikes also do) the adoration of the bare wood and Iron of the Crosse, and Naylor in respect of themselves; yet he admitteth, and approueth the adoration of them, with relation to our Sauours Passion, *cum defertur* (as he speaketh) *sacra Redemptioni*, when the honour is referred to our holy Redemption.

31. This then being so, 3. things follow vpon the premises. The first, that S. Augustine and S. Ambrose affirming that the Foot-stoole of God could not be adored, if it were not vnderstood of the Blessed body of our Sauour in the *Eucharist*, do speake only of *adoratio latriæ*, that is to say the *adoration* which is due to God alone, and therefore they alledge the wordes of our Sauour, *Dominum Deum tuum adorabis, & illi soli seruias: thou shalt adore thy God and serue him alone*. In which wordes *adoration* is precisely to be vnderstood of *diuine honour*, and yet so, that S. Augustine (as you haue heard) gathereth thereby, that there is also an inferiour *adoration* which may be exhibited to creatures, and therefore he noteth that our Sauour said not, *Deum solum adorabis, thou shalt adore God alone*. The second consequent is, that M. Andrewes hath wholly failed of his purpose, which was to proue that adoration of Reliques must needs be vnderstood to signify a *diuine* and *godly honor* done to Reliques, whereof I haue clearly proued the contrary, notwithstanding his obiections, which I haue shewed to be partly frivolous, and partly fraudulent. The third is, that he sheweth himselfe to be

Three things gathered out of the premises.

1.

Matth. 23

2.

3.



the true progeny of the heretike *Vigilantius*, whose humour and condition he expresseth *ad ultimum*, not only in calumniating vs, and our doctrine concerning the adoration of holy Reliques, but also in changing the state of the question, as *Vigilantius* did, and therefore I may well and iustly say of him as *S. Hierome* said of the other, *O praevidendam linguam à medicis! immò insanum curandum caput, ut qui loqui nescit, discat aliquando reticere!* And this shall suffice for this point, I meane his custome to change the state of the question, which is so ordinary in him, that I could giue many other instances thereof, but that I must passe to other shifts and fraudes of his, not hauing tyme to stand long vpon any one kind, and therefore I meane also to be briefer in the rest.

Supl. cap. 8.

m. 75.

M. Andrews diffimulation of that which most importeth in the objections of his aduersaries.

Andr. ad Lecto. in fine §. Deduco au-tem.

32. The second point of cosenage which I discouered in *M. Barlow*, was that he vsed to dissemble and omitt many tymes the most important part of his aduersaries objections, and answeres, which kind of fraudulent dealing is no lesse ordinary in *M. Andrews*, though neuerthelesse in his Preface to the Reader he promiseth to set downe in his Margent the Cardinalls owne words and text, and albeit he confesseth that otherwhiles he contracteth, or abridgeth the same when place and paper wanteth, and that sometymes he leaueth out and cutteth off some wordes, *quæ abesse poterant*, which might well be spared, yet he assureth his Reader, that he will allwaies set downe those words wherein the whole force of the Cardinalls meaning and intent consisteth, in such sort, *Vt nihil pereat de argumenti pondere*, that there shall want nothing of the weight of his argument. Thus promiseth he, but how well he performeth it we shall easily perceiue by those two or three examples following

*Absurdities, Falsities, Lyes &c. Chap IX.* 387  
following. For though I might lay downe many more,  
yet I am forced to keep my selfe within certayne li-  
mits to auoyd prolixity.

33. The Cardinall to proue that the Article of the  
Creed concerning the remission of sinnes, is not admit-  
ted and receiued in England as it ought to be, sayth  
thus: *Veram peccatorum remissionem credere non potest &c.*  
he cannot belieue that there is true remission of sinnes, who Card. in  
belicueeth, as the new Sectaries do, that sinnes do allwayes Apol. cap.  
romayne in man, though he be iustified, albeit they be not 7. pag. 84.  
imputed. For the Apostle did not say in the Creed, I belieue lin. 19.  
that sinnes are not imputed, but, I belieue the Remission of The ar-  
sinnes, that is to say, true and full remission; otherwise the gument of  
offence of the first man Adam which did truly and properly Cardinall  
infect all his offspring, should be of greater force then the Bellar-  
grace of the second man, that is to say Christ, which mine.  
could not truly and properly purge or make cleane those that  
are borne againe in him. Thus sayth the Cardinall: who  
you see groundeth the force of his reason partly vpon  
the expresse words of the Creed, and partly vpon a  
comparison of the offence of Adam, and the grace of  
Christ, shewing that if sinnes be not truly remitted, the  
grace, and merits of Christ shall not be so powerfull to  
clense vs from sinne, as the fall of Adam was to infect  
vs therewith, which cannot be said without extreme Rom. 3.  
iniury to our Sauour.

34. And this is not the Cardinalls owne argu-  
ment but taken from the Apostle himselfe, and there-  
fore being most important, it deserued to be set downe  
and answered by M. Andrews, who neuertheles doth  
not eyther alleadg it in his margent with the rest of the  
Cardinalls text, or so much as mention it in his an- Andr. cap.  
swere, but maketh the Cardinall say only this, Neque 7. p. 162. 6.  
Sed neque.



*veram remissionem peccatorum &c.* Neither can he believe the true remission of finnes, which belieueth, as the new Sectaries do, that finnes do allwaies remaine in man, though he be iustified, albeit they be not imputed. Thus farre doth M. Andrewes alledge the Cardinalls text, leauing out his arguments wherein consisteth the prooue of his assertion, and instead of answering the same, he vrgeth an ordinary and stale obiection out of the Psalmist, and the Apostle to the Romanes, to proue that finnes are not forgiven, but only discovered, and not imputed.

Psalm. 31.

Rom. 4.

M. Andrews bringeth in stale arguments and dissembleth their answers.

(a) S. Iustin Dial. cum Triph. prope finem.

(b) Orig. li. 4. in ep. ad Rom.

(c) S. Hier. comment in

Psalm. 31.

(d) S. Aug. Orig. li. 2. in psalm. 31.

(e) S. Greg. in psalm. 2. penitenti.

35. But this hath bene answered a hundreth tymes so fully, that he may be ashamed to vrge the same still and not to take so much as knowledg of the answer, though neuertheles Cardinall Bellarmine gaue him sufficient occasion to do it euen in this place, remitting his Reader to his Controuersies, as indeed he had great reason to do, for that he hath there substantially and clearely proued the Catholike doctrine in this point, and confuted all the aduersaries arguments, and particularly answered those obiections which M. Andrews bringeth heere concerning the *couering* of sinne and *not imputing* it; which phrases and manner of speech the Cardinall teacheth to signify a *full remission of sinne*, and this he proueth not only by solid arguments deduced out of the holy Scripture, but also by the interpretation of the ancient Fathers, as of S. (a) Iustin the Martyr (who liued within 150. yeares after Christ) (b) S. Aug. Origen, S. (c) Hierome, S. (d) Augustine, and S. (e) Gregory the Great; all which expounding the same place of the Psalmist, and the very words which M. Andrews obiectioneth, do teach that finnes are said there to be *couered* and *not imputed*, when they are fully remitted.

mitted. I forbear to set downe the words of thole (f) Bellar:  
 Fathers for breuities sake, remitting my Reader eyther *de Iustif. li.*  
 to Cardinall Bellarmine ( who cyteth them more at *2. ca. 9.*  
 large ) or rather to the Authors themselves, whose  
 doctrine in this point is so cleare, that it may satisfy any  
 reasonable man.

36. And albeit I haue determined not to enter  
 into any new debate of matters in Controuersy with  
 M. Andrews in this my Conclusion, but only to ad-  
 monish him of his fraudes, yet I cannot omitt vpon  
 this occasion to desire thee, good Reader, to obserue in  
 this matter a notable absurdity in him and his fellowes,  
 in that they fly heere to a cōmon shift of theirs, which  
 is, to find out some few obscure texts of Scripture to  
 interpret thereby a great number of playne and eui-  
 dent places, which might be exemplified in many  
 Controuersyes betwixt the, & vs, & in this is most ma-  
 nifest. For is there any thing in the holy Scriptures  
 eyther more playne or frequent, then the mention of  
 true remission, and abolition of sinne? which is expref-  
 sed there so many wayes, and by such different man-  
 ner of speeches, that nothing can be added to make it  
 more cleare; as when the Prophet sayth: (a) If your (a) Esay ca.  
 sinnes shall be lyke scarlet, they shall be made as whyte as (b) ca. 33.  
 snow. (b) The Iniquity of the people shall be taken away. (c) (c) ca. 44.  
 I am he who do wype or blott out thy sinnes for my owne sake.  
 (d) I haue abolished thy iniquity lyke a cloud, and thy sinnes (d) ca. 48:  
 as a mist. And in another (e) Prophet: I will powre out (e) Ezech.  
 a cleane water vpon you, and you shall be cleansed from all ca. 37.  
 your filth. And againe in (f) another, he will cast all your (f) Mich. c. 7  
 sinnes into the bottom of the sea. And in the (g) Prouerbes, (g) prou. 15.  
 sinnes are purged by mercy & faith. Also in the (h) Psalmist, (h) psal. 103.  
 he hath made our iniquity to be as farre from vs, as the East is



*veram remissionem peccatorum &c.* Neither can he believe the true remission of sinnes, which belieueth, as the new Sectaries do, that sinnes do allwaies remaine in man, though he be iustified, albeit they be not imputed. Thus farre doth M. Andrewes alledge the Cardinalls text, leauing out his arguments wherein consisteth the prooffe of his assertion, and instead of answering the same, he vrgeth an ordinary and stale obiection out of the *Psalmist*, and the Apostle to the *Romanes*, to proue that sinnes are not forgiven, but only *discovered*, and not *imputed*.

*Psalm. 31.*

*Rom. 4.*

M. Andrews bringeth in stale arguments and dissembleth their answers.

(a) S. Iustin Dial. cum Triph. prope finem.

(b) Orig. li. 4. in ep. ad Rom.

(c) S. Hier. comment in Psalm. 31.

(d) S. Aug. Origen, S. (c) Hierome, S. (d) Augustine, and S. (e) Gregory the Great;

(e) S. Greg. in psal. 31.

(f) S. Greg. in psal. 31.

(g) S. Greg. in psal. 31.

(h) S. Greg. in psal. 31.

(i) S. Greg. in psal. 31.

(j) S. Greg. in psal. 31.

(k) S. Greg. in psal. 31.

(l) S. Greg. in psal. 31.

(m) S. Greg. in psal. 31.

(n) S. Greg. in psal. 31.

(o) S. Greg. in psal. 31.

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to Cardinall *Bellarmino* ( who cyreth them more at <sup>2. ca. 9.</sup>  
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is, to find out some few obscure texts of Scripture to  
interpret thereby a great number of playne and eu-  
ident places, which might be exemplified in many  
Controuersyes betwixt the, & vs, & in this is most ma-  
nifest. For is there any thing in the holy Scriptures  
eyther more playne or frequent, then the mention of  
true remission, and abolition of sinne? which is expreſ-  
sed there so many wayes, and by such different man-  
ner of speeches, that nothing can be added to make it  
more cleare; as when the Prophet sayth: <sup>(a)</sup> If your <sup>(a) Esay. ca.</sup>  
sinnes shall be lyke scarlet, they shall be made as whyte as <sup>1.</sup>  
snow. <sup>(b)</sup> The Iniquity of the people shall be taken away. <sup>(b) ca. 33.</sup>  
<sup>(c)</sup> I am he who do wype or blott out thy sinnes for my owne sake. <sup>(c) ca. 44.</sup>  
<sup>(d)</sup> I haue abolished thy iniquity lyke a cloud; and thy sinnes <sup>(d) ca. 48:</sup>  
as a mist. And in another <sup>(e)</sup> Prophet: I will powre out <sup>(e) Ezech.</sup>  
a cleane water vpon you, and you shall be cleansed from all <sup>ca. 37.</sup>  
your filth. And againe in <sup>(f)</sup> another, he will cast all your <sup>(f) Mich. c. 7</sup>  
sinnes into the bottom of the sea. And in the <sup>(g)</sup> Prouerbes, <sup>(g) prou. 13.</sup>  
sinnes are purged by mercy & faith. Also in the <sup>(h)</sup> Psalmist, <sup>(h) psal. 103.</sup>  
he hath made our iniquity to be as farre from vs, as the East is



(i) *Psal. 9.* from the west; and againe, (i) *his sinne shall be sought,* and shall not be found. Whereto may be added the (k) *psal. 50* praiers of the Psalmist, that it might please God to (k) blot, or wype out his iniquity, to make him cleane, and (l) *ibid.* to (l) wash him more, and more, that so he might be whyter then snowe.

37. Also in the new testament, the lyke manner (a) *Apoc.* of speeches are most frequent, as that our Sauour (a) washed our sinnes in his bloud, (b) shall cleanse our consciences from dead workes, (c) make a purgation of sinnes, (c) *ibid. c.* (d) purify our hearts, (e) take away the sinnes of the world, (d) *Act. 15.* (f) cancell our obligation of debt, (g) kill our enmities in himselfe, (h) exhaust or consume sinne, and finally make vs (e) *Iohn. 1.* holy, (i) immaculate, and irreprehensible coram ipso, before (f) *Coloss.* him, or in his sight. In all which you see the holy Ghost (g) *Ephes. 2.* teacheth such a full and perfect remission, and vter abolition of sinne (to our exceeding comfort) that if a (h) *Hab. 9.* man should studie and deuise wordes and phrases to (i) *Coloss. 1.* signify, and perswade the same, it were not possible to do it more effectually. And yet all these places being so euident as you see, must be vnderstood forsooth (say our aduersaries) of couering or hiding sinne, or not imputing it, because the Scripture somtymes vseth such manner of speeches, though reason would, that the more rare and obscure phrases should be expounded by the more frequent and cleare, especially in this place of the Psalmist alledged by M. Andrews, which the Psalmist himselfe doth sufficiently explicate, who hauing said: *Blessed is the man to whome God hath not imputed sinne,* addeth immediatly, *Nec est in Spiritu eius dolus; Nor any deceipt is in his spirit,* or soule: whereby he signifieth plainly, that mans sinnes are then couered, and not imputed, when his soule is cleare, or free from sinne.

38. And now to returne to the Cardinals argument dissembled and omitted by *M. Andrews*, the same doth notably confirme all this, for that it inuincibly proueth a reall, and inherent Iustification in vs, consisting in a true remission of sinne, & a true sanctification grounded vpon the plenitude, & fullnes of Christs merits, and the abondance of grace which we receiue therby according to the expresse Doctrine of the Apostle, saying, *Si enim unius delicto mors regnavit per unū &c.* If by one mans fault, death hath reigned by one, much more those which receiue abondance of grace, and of the guift, and of the Iustice, shall reigne in life by one Iesus Christ. In which wordes it is to be noted that the Apostle speaking of Iustification doth plainly exclude, and reject the imputation of Iustice, making expresse mention of a righteousness, which we receiue abundantly with grace, and a guift giuen vs by Almighty God; which abondance of Grace and Iustice, being giuen vs, and receiued by vs, must needes be really in vs, and make vs truly iust. And this is much more euident by that which followeth, *Sicut enim*, saith the Apostle, *per inobedientiam unius hominis &c.* for euen as by the disobedience of one man, many sinners were made, so by the obedience of one man, many iust shall be made.

39. Thus saith the Apostle, who, as you see, compareth, or rather opposeth Christ to Adam, and our Iustification giuen vs by Christ, to the death of the soule, or damnation purchased for vs by Adam, concluding that we are made as truly iust by Christ, as wee were truly sinners by Adam, which he also enforceth and vrgeth in the same place, saying: *Si enim unius delicto multi mortui sunt &c.* For if by one mans fault many haue died, much more the grace of God, and the guift in the grace

The abundance of Christ his grace, worketh a true and inherent Iustification in vs.

Rom. 5.

ibidem.

Rom. 5.



grace of one man Iesus Christ, hath abounded vnto more men, wherby the Apostle signifieth not, that more are iustified by Christ, then haue died, or byn condemned by Adam (which in the Greeke is manifest, where instead of *plures*, *more men*, we read *πολλοις*, *many men*) but that Christs grace was more abundant, and of greater force to iustifie vs, then Adams sinne was to make vs sinners, and to condemne vs, which he confirmeth also afterward saying: *Vbi abundauit delictum superabundauit gratia: VWhere the fault abounded, grace hath byn much more abundant.*

M. Andrews  
doth fouly  
break his  
promise.

40. Whereupon the Cardinall inferreth with the Blessed Apostle, that seeing the sinne of Adam was of force to make vs truly sinners, the merits and grace of Christ are of far greater force to purge, and cleanse vs from our sinnes, & to make vs truly iust; for otherwise we must needes say, that our help is not equiuallent to our harme, nor our remedy to our diseases, nor our ryling to our fall, nor our gayne to our losse, nor consequently Christ to Adam, which were impiety to think, and blasphemy to say. This then being the effect and substance of the Cardinals argument, and the same so important, as you see, I leaue it to the Iudgement of any indifferent man, whether M. Andrews hath performed his promise in his Preface, which was (as you haue heard) that albeit he should be forced sometymes for want of place and paper to abridge and contract the Cardinals text, yet he would leaue out nothing that should be of moment, *ut nihil ei pereat de argumenti pondere*, so that nothing should be lost of the weight of his argument? Did he want heere, crow you, place and paper? or rather sincerity to set downe that which he had neither will, nor skill to  
answere

answere? truly so it must be supposed, vntill he yield some more probable reason thereof. In the mean tyme let vs see some more of his iugling in this kind.

*Card. cap 1*

41. The Cardinall alledgeth part of the Epistle of the Emperour *Theodosius* the yonger to the 3. Generall Coucell of *Ephesus*, to shew what is the office of Kinges in Generall Councells, and to whome it specially belongeth to iudge and determine of Ecclesiasticall causes; to which end the Cardinall layeth downe, aboue a dozen lynes of the sayd Epistle, all which *M. Andrews* thought good to leaue out, least the same might discouer the weaknes of his answeere. For whereas the principall point which the Cardinall sought to proue thereby, was that Kinges could haue no voyce, or suffrage in the definition of Ecclesiasticall matters, *M. Andrews* answereth, that *Theodosius* in that Epistle signifyeth what the Count *Candidianus* was to do in the Councell, and not what he himselfe might do therein: which answeere would haue appeared to haue bene most friuolous, if so much of the Epistle had bene set downe, as the Cardinall alledgeth, and especially these wordes, *Nefas est &c. It is unlawfull that he which is not of the number of the most holy Bishops, should meddle with Ecclesiasticall busines, and Consultations*, which wordes being generall (extending themselues to all men that are not Bishops) excluded no lesse the Emperour himselfe, then the Count *Candidianus* from dealing in Ecclesiasticall causes. So that this remayneth as well vnsatisfyed as vncited: belyke he was scanted of place and paper no lesse in this point, then in the former.

*7. pag. 90. & 91.*

*M. Andrews his crafty coueyance concerning the epistle of Theodosius the Emperour.*

*Andr. c. 7. pag. 169. Etiam tertium.*

42. Also in the same Chapter the Cardinall (to proue the Apparition of Saints, and consequently the



M. Andrews wanteth paper in his text & margent to set downe S. Augustines words. Card. apol. c. 8. pag. 95 §. Neq; And. c. 7. pag. 178. §. Instit. S. Aug de cura pro mortuis c. 16.

help that we haue by their merits, and prayers) alledgeth the wordes of S. *Augustine* concerning the apparition of S. *Felix* in the siege of *Nola*, but M. *Andrewes* did not think good, or perhaps had no roome to lay downe the wordes either in the margent or in his text, but only nameth *Augustine* in his margent, and answereth in his text, that *Augustinus nihil prater auditum habet &c. Augustine hath nothing in this matter but by hear-say*. Whereas the Cardinall alledgeth out of S. *Augustine* these wordes, *Audiuimus non incertis rumoribus, sed certis testibus &c. We haue heard not by vncertayne rumors, but by assured witnesses, that the Confessor Felix hath appeared, not only by the effect of benefits, but also to the very sights of men*. So he. Where you see S. *Augustine* giueth another manner of assurance of this apparition then M. *Andrewes* acknowledgeth in his answer, who maketh the matter to seeme very vncertayn, as depending vpon a bare *heare-say*; whereas S. *Augustine* excludeth all vncertainty of *Rumors*, and fortifieth his relation with the testimonies of assured witnesses.

43. And whereas M. *Andrewes* addeth, that S. *Augustine* was so vncertayn of this matter of apparitions, that he durst not define, whether they were made by the Saints themselues, or by Angels in their lykenes, he saith true, though I know not what he can inferre thereon for his purpose, seeing that S. *Augustine* maketh no question of the verity of apparitions (and much lesse of the benefit and help which deuout people receiued thereby) but only of the manner how the same was performed, and therefore he saith in the beginning of that discourse, *1<sup>a</sup> questio &c. This question surpasseth the force of my understanding how Martyrs doe help*

help those; *quod per eos certum est adiuvari*, who it is cer-  
 tayne are helped by them. So he. And then proceedeth with the question, whether the Martyrs are themselves present in so diuerse places, and so far asunder at one tyme, or whether Almighty God doe satisfie the deuotion of the people by the ministry of Angels, through the merites of the Martyrs, or els whether it be done both waies; this he saith he dare not define, confessing and teaching evidently as much as we require in this matter, to wit, that deuout people are certainly helped by the Martyrs. Neyther is it to be wondred, that *S. Augustine* would not take vpon him to determine how the same was wrought, saying that euen in ordinarie and naturall thinges, the effects are euident and certayne, and yet the causes are many tymes eyther vncertayn, or els wholly vnknowne, which is to be graunted much more in supernaturall and miraculous euent, as I haue shewed euidently in the last Chapter, where I haue confuted such another ridiculous argument of his against Prayer to Saints.

See Chap.  
 8. 11. 12. 13.  
 14. 15. 16.

44. And albeit he had resolved that the Saints themselves do not appeare or assist at their tombes, but Angels in their shape and lykenes, yet it could not be sayd but that apparition is theirs, being made by Gods expresse ordinance for their merites, in their name and lykenes, and for the benefit of those that expect and craue their help; especially seeing it is vsually said in the holy Scriptures, that God spake and appeared to (b) *Abraham*, and *Moyse* (c), when neuertheless (b) *Genes.* it was done by the ministry of Angels, and not in any shape that could represent him; and therefore *S. Augustine* had great reason to say, that *S. Felix* appeared,

(c) *Exod. 3.*



and that the Martyrs *per diuinam potentiam viuorum rebus intersunt*, are by the diuine power present at the doings or affaires of men: although afterwards he moueth a question concerning the manner of it, and doth not deny, but that it may be done by the ministry of Angels. Hereby then it appeareth, that this place of S. *Augustine* so clearely proueth the Apparition of Saints, and that men are helped by theirs prayers and merits, that M. *Andrews* had no other way to shift it off handsomly, but to omit the wordes of S. *Augustine* as of small moment, and testifying only a sleight matter of *heare-say*. I might add diuers others of this kind, but I omit them for breuities sake, and the rather for that they are commonly mixed with other kind of fraudes, wherof I shall haue occasiō to speake herafter; and therefore I will now proceed to others of more importance, namely his egregious abuse of authors, partly in wresting & perverting their sense, & partly in the corrupt & fraudulent citation of the, in which kind you haue already seene M. *Barlows* talent, whereby you shall be able to iudge whether of them excelleth therein.

45. First then I will begyn with his abuse of the Cardinall, who to shew that the Protestants in England do not entirely hold the Creed of *Athanasius*, proposeth the Article concerning the day of Iudgemēt, when every one (saith *Athanasius*) is to render account (de factis proprijs) of his owne acts: and those which haue done well, shall go to life everlasting; and those which haue done euill, shall go to eternall fire. Whereupon the Cardinall saith thus, *In quibus verbis confitemur &c.* In which wordes (of *Athanasius*) we confesse, that there shall be a last Iudgement, wherein the iust Iudge will render to every one according to the quality of his deedes,

M. Andrews his abusing & corrupting of Authors. Bell. Apol. cap. 7. §. Venio ad tertiu.

deedes, to some the crowne of Iustice, and to others eternall punishment, and shame. For if lyfe euerlasting should be giuen to the faithfull not for the merits of workes, but in respect of faith and of *Christs* righteousness mercifully imputed vnto them, there should be no need of Iudgement nor of examination of deedes: neither were it needfull that there should come a iust Iudge, but a mercyfull Father, neyther that we should render any reason of our deedes, but shew *Christs* Iustice imputed vnto vs, and apprehended by fayth; therefore the King cannot belieue this Article, if he belieue with *Caluin* and the Protestants, that all the workes of iust men are sinnes; for these are *Calu. 1. 37*  
*Caluins* wordes: *no worke can passe from holy men, which Inst. 6. 14.*  
*doth not deserue the iust reward of shame.*

46. And what account shall iust men be able to make of their owne deedes vnto *Christ* the Iudge, if all their workes are vicious, and deserue the iust reward of reproach? and if iust men shall not be able to giue account of their deedes, truly the vniust shall be much lesse able to doe it; to what purpose then shall we all stand before the Tribunall of *Christ* to render account of our owne actions? But perhaps they will say, that all the workes of the Iust are vncleane, and filthie, but their filth shall be couered by the mercie of God, and the workes repured as cleane to the faithfull, for *Christ*. But if this were true, then should there be no needs (as I haue sayd before) of the iustice of a Iudge, but of the mercie of a Father, and liberalitie of a Prince, therefore to what purpose doth the Article of the Creed say that *Christ* shall come to iudge the quick and the dead, and that all men shall render account of



their owne deedes, and why doth the Apostle say, *reposita est mihi corona iustitie &c.* The Crowne of Iustice is layd up for me, which the iust Iudge will giue me in that daie? And why doth his fellow Apostle Peter say in a lyke sort, *& si patrem inuocatis &c.* And if you inuocate, or call vpon the Father, him which iudgeth without acception of persons, according to the worke of euery man: conuerse yee with fear in the time of your soiourning or dwelling here? And finally why doth our Lord, who will come to iudge, fortell that he will come with his Angells to render to euery one according to his workes?

47. All this saith the Cardinall concerning this matter, which I haue laid downe thus largely to the end you may see as well his sound disoourte grounded vpon expresse scripture, as the malice of M. Andrewes peruertering and wresting the same to another sense then euer the Cardinall meant, and therefore craftily leaueth out of the Cardinalls text, all that which toucheth *Caluins* doctrine, concerning the impuritie and vncleannes of the best workes; which poynt the Cardinall especially impugne, vrging, that if *Caluins* doctrine were true in that behalfe, then were the Iustice of God in the iugement and examinatio of workes needles, and only his mercy and liberality requisite, whereby the Cardinall excludeth not Gods mercie from his Iudgements (as you shall hear euen now M. Andrewes charge him) but inferreth 3. thinges vpon the Article of the Creed against *Caluins* doctrine.

1. The First, that iust mens workes which are to be iustly examined, iudged and rewarded with eternall life, are not damnable finnes, as *Caluin* teacheth them to be.
2. The Second, that men shall not be saued only by their faith, and the imputation of Christes Iustice, but also by

Card. Bel-  
larmines  
inferēces.

by the merits of good workes. And the third followeth directly of the former, to wit, that the only mercie and liberality of God is not to haue place in his last Iudgement (as it should haue if *Caluins* doctrine were true) but also his Iustice. And therefore vpon this it followeth directly (as the Cardinall argueth very well) that whosoever belieueth *Caluins* doctrine in this behalfe, doth not believe the Article of the Creed concerning Gods Iudgement, and retribution of workes.

48. But now let vs see, how *M. Andrews* vnderstandeth, and glosseth the Cardinalls text; and to the end thou mayst, good Reader, heare him in his right vaine how he bestirreth himselfe, and flourisheth when he hath once chaunged the state of the question and brought it to his purpose, I will imparte vnto thee a good part of his discourse, and set downe also as much of the Cardinalls text in the margent, as *M. Andrewes*

doth, to the end thou mayst the better iudge of the whole matter. Thus then he sayth: *Symbolum quoque tertium ab Athanasio conscriptum recipimus integrè &c.* We receiue also wholly the third Creed written by *Athanasius*. There was no need to make mention of the last iudgement out of that, seeing it is expressed both by the *Apostolicall*, and also in the *Nycen Creed*. It is said there that we are to yield account of our deedes, but not

*Andr. c. 7. pag. 163. 6. Symbolum. Symboli articulum de ratione reddenda de proprijs factis Rex credens non poterit. Confitemur iudicium*

*nouissimum in quo iudex pro qualitate factorum reddet alijs coronam Iustitie, alijs supplicium sempiternum. Nam si non pro meritis operum sed in gratiam fidei & Iustitie misericorditer imputata vita aeterna daretur, non esset opus iudicio. neq; discussione factorum, neque oporteret iudicem iustum, sed Patrem misericordem aduenire: neque rationem de factis proprijs reddere, sed Christi Iustitiam nobis imputatam ostendere deberemus. pag. 87.*



& such an account as it seemeth heere the Cardinall will  
 & make, who I think will not appeare in the last Iudg-  
 & gement with this his *Theology*, nor say there, *behold the*  
 & *merits of my workes*; *behold the qualitie of my deedes*, for  
 & the which I require that lyfe euerlasting be giuen me.  
 & I doe not desire here a *mercifull Father*, but I will haue  
 & a *iust iudge*, away with the grace of Faith, or of the  
 & *righteousnes of Christ* *mercifully imputed* vnto me. I will  
 & haue my deedes examined, for works haue proceeded from  
 & me which doe not deserue reproach, as being such as are  
 & without fault, and haue nothing that needes to be coue-  
 & red with mercy: for if it were so, I should haue no need of  
 & the Iustice of a Iudge, but of the mercie of a Father, or of  
 & the liberality of a Prince, whereof I haue no need. It  
 & is meruaile that the Cardinall did not add, *for I am not as*  
 & *all other men*, as also these innouatours are, who haue need  
 & of thy mercy, to the end that their euill deedes be not  
 & ymputed vnto the, & reputed as good deedes for the  
 & *righteousnes of Christ*. But if this were so, the would Co-  
 & stantine say to the Cardinall, *set vp a ladder, & clime vp to*  
 & *heauen* alon, as he sayd once to *Acetius* the *Nouatiā heretick*.

49. Neuerthelesse a man may well maruaile  
 and demaund, whether the Cardinall in good ear-  
 nest be so affected, and so think of himselfe as heere  
 he seemes to doe, to wit, that he shall haue no need of  
 the mercy of a Father, nor of the liberality of a Prince,  
 that he feareth not the Iustice of the Iudge, that he  
 challengeth to himselfe lyfe euerlasting, for the qua-  
 lity of his deedes, and merits of his workes; that he re-  
 nounceth the Grace, Fayth, and Righteousnes of  
 Christ; that he will appeare in Iudgemēt without these,  
 and there make ostentation of his workes, as being  
 full, pure, and perfect, without all kind of filth, or

Soromen.

l. 1. 22.

At si ita  
 esset, non  
 iustitia iu-  
 dicis sed  
 misericor-  
 dia Patris  
 vel libera-  
 litate Prin-  
 cipis opus  
 esset. pag.  
 87.

vice

*Absurdities, Falsities, Lyes &c. Chap. XI. 401*  
vice. Thus farre M. Andrewes.

50. And dost thou not ( good Reader ) see how he descanteth heere vpon a false burthen of his owne, amplifying & exaggerating his owne malicious conceit, and misconstruction of the Cardinalls wordes, as though the same were his true sense and meaning? dost thou not see, I say, how he pleaseth himselfe in dilating and amplifying his slanderous fiction, glorying and triumphing in his owne malice? In so much that I may well say vnto him with the psalmist, *Quid gloriaris in malitia, qui potens es in iniquitate?* For I appeale to any indifferent man whether any such thing, as heere maliciously he inferreth, can be iustly gathered on the Cardinalls wordes, who ( as I haue said before ) meaning to confute *Caluins* pernicious doctrine ( which draweth men to a most dangerous presumption of Gods mercy and neglect of his iustice, yea and to a careles contempt of all good workes, teaching all to be sinfull and damnable, and no other meanes of saluation but by only faith, and the imputation of Christs Iustice; ) the Cardinall, I say, impugning this as well by expresse Scripture, as by the Article of the Creed, doth vrge the Iustice of our iust Iudge, as well in the reward of vertue, and good workes, as in the punishment of vice & sinne, not excluding his mercy from his Iustice ( which can neuer be separated ) but inculcating the consideration of his exact Iudgment in the examination, punishment, and reward of mens deedes, good and bad, according to their merits, which directly ouerthroweth *Caluins* doctrine of iustification by only sayth, and of the impurity of good workes.



51. And therefore for as much as *M. Andrews* knew very well that he could not so easily delude his Reader with the flourish of his false glosses, if he should lay downe the doctrine, and words of *Caluin* (which the Cardinall alledgeth and confuteth) he resolved to leaue them quite out with a great parte also of the Cardinalls text concerning the same. Perhaps he would haue his Reader to imagine that he lackt *place and paper* but if you consider the length of his discourse (which he continueth for almost three whole pages) you will easily see that he wanteth neyther paper nor roome in his margent to set downe all the Cardinalls text, if he had thought it would haue bene for his purpose.

52. But truely, that which seemeth to me most strange in his extrauagant discourse, is, how he could imagine that the Cardinall taketh vpon him to be iudge of his owne actions, whose arguments tend to proue, that God only is to examine and iudg all mens workes, and not that euery man, or yet any man shall be able to iudg and determine of the quality of his owne deedes; for so should man be his owne Iudg, & the iudgement of God be no lesse superfluous & needles, then it should be if *Caluins* doctrine (which the Cardinall impugneth) were true. Besides, that the Cardinall neyther saith, nor so much as insinuateth, that we shall haue no need in iudgement of *the mercy of a Father, or the liberalitie of a Prince*, and much lesse that he renounceth *the mercy, grace, faith, and the Righteousnes of Christ* (as *M. Andrews* doth calumniate and belie him.) For the Cardinall knoweth and acknowledgeth, as all Catholikes do, that without the mercy, grace, faith, and Righteousnes of Christ, there

there can be noe iustificatiō (I meane not the *Righteousnes of Christ* imputed to vs, but that which he of his infinit mercy, and bounty, giueth vs & maketh ours, *non qua iustus est Deus*, saith S. *Augustine*, *sed quam dat homini Deus &c.* not that Iustice by the which God is iust, but that which he giues to man, that man may be iust by God ) and therefore that which the Cardinall saith, is only this, that, *si ita esset*, if it were so as *Caluin* teacheth, that is to say, if the iust mans best workes were sinfull, and impure, and yet couered and reputed as cleane by the mercy of God, and for the *Righteousnes of Christ* imputed vnto vs, then the iustice of a Iudg to examin, and iudg our workes were needles, and to no purpose, seeing in that case the only mercy of God couering our sinnes, and imputing *Christs* Righteousnes vnto vs, would suffice to saue vs without the examination and iust iudgment of workes: which consequence is indeed so cleare, that *M. Andrews* had noe other shift to auoid it, but to peruert the Cardinalls whole sense, and meaning, and so to argue against his owne fiction, and make a plaine *Schismacia* as you haue seene him often do before.

*Aug. tract. 16. in Ioan.*

53. Furthermore it may be wondred greatly how he could so farre forget himselfe as to make the Cardinall so cōfident & presumptuous of his owne merit, as to brag and boast euen to God himselfe of the quality of his deedes, seeing that he (I meane *M. Andrews*) knoweth full well (and accounteth it for no small error in the Cardinall, and all Catholykes) that they impugne *Luther* and *Caluins* doctrine concerning the certaintie and assurance of Saluation, and hould that no man without a speciall reuelation



from almighty God can know, and much lesse determine, *utrum odio vel amore dignus sit. Whether he be worthy of loue or hatred*, that is to say, whether he be in the state of grace, or haue true merits, and be truly iustified. And therefore the good Catholike, though his merits be neuer so great in the sight of God, yea and his conscience neuer so cleare (whereby his hope also of reward may be greate) yet assuring himselfe that he hath no goodnes of himselfe, but that all his good merits are Gods gifts, are speciall fruits of Gods grace, neyther is vainly proud thereof, but rather more humble and thankfull for the same; neyther yet presumeth to be his owne iudg, whether he haue any good merits or no, but leaueth the iudgment therof to God, with due reuerence and feare, knowing that *he searcheth the harts and reynes*, yea and that, as the Prophet saith, *scrutabitur Hierusalem cum lucernis*, he will search Hierusalem (that is to say euen the Consciences of the iust) with Candles. And that therefore it is necessary for euery man according to the aduise of the Apostle, *operari salutem cum metu, & tremore*, to worke his saluation with feare and trembling. In which respect the Cardinall treating in his controuersies of the merits of workes, and hauing proued that a man may haue some confidence in good works and merits (*modo superbia cauetur*, saith he, so that pride be auoided) concludeth that, *propter incertitudinem propriae iustitiae &c.* For the vncertainty of a mans owne Iustice and the danger of vaine glory, it is most safe, and secure for euery man to repose his whole confidence, and trust in the only mercie and benignity of almighty God. Whereof he yeal- deth also this reason out of S. Chrysostome, that God who seeth, and knoweth his good merits, will vn- doubtedly

Eccles. 9.

Psal. 7.

Sophon.  
cap. 1.Bellar. de  
Iustific. lib.  
5. ca. 7. §.  
Sit iam  
altera.Ibid. §. Sit  
tertia pro-  
positio.S. Chrysol.  
Ho. 38. ad  
Pop. An-  
tioch. &  
ho. 3. in  
Matth.

doubtedly reward him, the rather for his humility.

54. Thus then you see that *M. Andrews* hath imployd all his Rhetorick, no lesse maliciously then vainly in framing such a formal *prosopopeia*, as he hath done, of the Cardinalls Iustification of himselfe, and ostentation of his merits, which is so farre, not only from the Cardinalls humilitie and sanctitie, but also from his doctrine euery where, and his sense and meaning in this place, that I may well conclude, that *M. Andrews* hath notoriously abused, wronged, and belied him, charging him with false and absurd doctrine which he neuer thought and much lesse taught, wresting his words, and sense to other purpose, then euer he meant, or could ymagine, which is the point that I haue vndertaken to shew at this tyme; and therefore I omit to prosecute the Confutation of the rest of his idle discourse, wherein after some further gybes at the Cardinall, yea at all *Cardinalls* and *Iesuits* for their presumption in their owne (Innocencie) he laboureth to proue that there shall be place for *mercie* in Gods Iudgement, which I thinke no man will be so absurd to deny; and then he alleadgeth certaine places of *S. Gregory* and *S. Bernard* to proue that our best workes are impure, which places (as also all the rest that his fellowes are wont to cite for that purpose) are fully answered in Cardinall *Bellarmins* Controuersies, whereto I remit him for that point. But in the end after all his raving, it seemeth he is somewhat come to himselfe, acknowledging (as it were in *lucido interuallo*) that account is to be giuen for deedes, as well at the howre of death as in the last iudgement, and that good workes shall be rewarded by the force of Gods promise, yea and that a man may

*M. Andrews* is copious in prouing that which no man doth deny.

*Bellar. de Iustif. lib. 4. cap. 21.*

*M. Andrews lucidum interuallum*



(a) See

Cap. 10. nu.

6. 7. &amp; seq.

M. Andrews abuses the Fathers.

(b) See before Chap.

1. nu. 6.

(c) Ibid.

nu. 25.

(d) nu. 16.

27.

claime that as due, & say to almightie God with due humility, *redde quod promissisti*; Give me that which thou hast promised, touching which graunts of his, I shall haue very iust occasion (a) heerafter to say somewhat more vnto him, as also about merits and the eternall retribution of workes. And therefore this shall suffice for the present concerning this point.

55. But what meruaile is it if he maketh no scruple to abuse the Cardinall and to peruert his sense and meaning, seeing that he vseth the same stile with the holy and auncient Fathers, to which purpose I doubt not but you may remember that in the first Chapter of this Adioynder I shewed evidently how he abused, belyed, and falsified S. Ambrose, S. Augustine, and S. Cyrill; as that he corrupted (b) S. Ambrose his text, adding certaine words thereto, and belyed S. (c) Augustine, and S. Cyril, affirming them to teach that S. Peter lost his Apostleship by his fall. Whereas S. Augustine hath nothing at all to that purpose in the place cyted by M. Andrews, and teacheth the quite contrary els where. And though S. Cyril hath somewhat concerning that matter, yet it is farre otherwyse then M. Andrews suggesteth, as is euident by the place it selfe which I haue laid downe at large in the first (d) Chapter, and therefore I forbear to treat further therof in this place.

56. Also you may remember his notable fraud in the corrupt allegation of a Canon of the Councell of Chalcedon, concerning the equality of dignity, power and authority, which he saith, was giuen thereby to the Bishop of Constantinople with the Bishop of Rome, whereas the contrary appeareth by the expresse wordes of the same Canon, by the which it is cleare, that

that only the precedēce was not grāted to the Bishop  
of *Cōstantinople* before the Bishops of *Alexandria* & *An-  
tioch*; and therefore he craftely concealed and left  
vncited such wordes of the Canon as would haue di-  
scouered his fraud, besids other tricks & shifts which  
he vsed in other points cōcerning the same matter, as  
I declared amply in the 2. Chapter.

See Chap. 2. nu. 6. 8. 9. 64. 65. & 66.

57. I doubt not also, but that you remember his  
egregious abuse of *S. Augustine* and of an *Affrican Sy-  
nod* concerning appeales from *Africk* to *Rome* with 3.  
notable (b) lyes within little more then 3. lynes; and of  
*S. (c) Epiphanius* flatly belyed touching prayer to our  
*Blessed Lady*. Also of *S. (d) Ambrose* not only shamefully  
calumniated, but also very fraudulently alleaged.  
And lastly, his notable abuse, and deceiptfull allega-  
tion of (e) *Theoderet* concerning prayer to *Angells*; all  
which I haue amply & clearly discouered in the 4. 6.  
7. and 8. Chapters. Whereto I will now add some  
other examples of his fraudulēt dealing in this kind;  
and first touching a point which I had occasion to  
touch in my Supplement, to wit, the authority of ge-  
nerall Councells.

(b) Cap. 4. nu. 14. & sequent. (c) See Cap. 6. nu. 64. (d) Cap. 7. nu. 16. 17. & seq. (e) Cap. 8. nu. 1. 2. 3. & seq. & seq. ad nu. 16. 17. Supplement. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

58. Therefore whereas the *Apologie* for the Oath  
seemeth only to admit and approue the 4. first gene-  
rall Councells, the Cardinall demandeth, why those  
only should be admitted and receiued, and not also  
the 5. 6. 7. 8. and the rest? Whereto *M. Andrewes*  
answereth thus: *Cur quatuor tantum prima Concilia vene-  
ratur Rex? Quare id à Gregorio &c. Why doth the King re-  
uerence only the fowre first Councells? Aske that of Gregory,*  
who allbeit he was after the fifth, yet he bare this ho-  
nour only to the 4. first. He spake magnificently of  
the first fower, *de quinto filijt*, he was silent, or said  
nothing

And cap. 7. p. 160. §. Verum. » S. Gre- gory a- bused » by M. Andrewes



» nothing of the first; and the reason which moued him  
 » not to giue lyke honor to the first as to the other, moued  
 » also the King not to beare the lyke respect to the rest of  
 » the Councils which followed the first. So he. Wherein  
 you see he affirmeth that S. Gregory spake magnificent-  
 ly, or very honorably of the 4. first Councils, and  
*de quinto siluit*, said nothing of the first, though the  
 same had bene held before his tyme.

59. But how truly he saith this, it shall appeare by  
 Saint Gregories owne words, who wryting to Iohn  
 Byshop of Constantinople, and hauing said of the 4. first  
 Councils that he did imbrace them *vota deuotione. vt*  
*quatuor Euangelia*, with all deuotion as the 4. Ghospels  
 (because, saith he, the building of the holy faith is raised  
 upon them as upon a fowre squared stone &c.) he addeth  
 concerning the first, *quantum quoque pariter veneror &c.*  
 I reuerence also together with them the fifth Council, wher-  
 in the Epistle of Iba is reiected, as full of error, and Theo-  
 dorus separating the person of our mediator in two substan-  
 ces, is conuincd to haue fallen into perfidious impietic.  
 Also the writings of Theodoret, reproving the faith of Cyril,  
 are refuted there, for their temerarious madnes, and  
 therefore all the persons which the said venerable Councils  
 reiect, I do also reiect, and those which they admit, and  
 reuerence, I doe imbrace: for seeing they were ordeyned  
 by an vniuersall consent, whosoever presumeth to loose that  
 which they binde, or to binde that which they loose, doth  
 destroy himselfe and not them. *Quisquis ergo aliud sapit,*  
*Anathema sit &c.* Therefore whosoever thinketh, or un-  
 derstandeth otherwise, let him be accursed, and whosoever  
 holdeth the faith of the foresaid Synods, peace be to him  
 from God the Father by Iesus Christ his Sonne. Thus saith  
 S. Gregorie, as well of the 5. Synod, as of the other  
 fowre.

Open  
 your eyes  
 Syr Lan-  
 celot and  
 see whe-  
 ther S.  
 Gregory  
 sayd no-  
 thing of  
 the fifth  
 generall  
 Council.

60. And now, good Reader, I remit it to thy iudgement whether it be truth which *M. Andrews* saith, to wit, that *S. Gregory, Siluit de quinto, said nothing to the fift Councell*, yea and whether he admitted, and honored only the fowre first Councells, doth he not say, *quintum quoq; pariter veneror*. I doe also togeather with the other reuerence the fift Councell? and doth he not acknowledg the infallible verity thereof as well as of the other, holding him for *accursed* who doth reiect anything determined by any of the five, whether it concerne matter of faith, or the Condemnation of any mans person? and what other reason doth he alledg, but because they were all five held by generall consent, giuing evidently to vnderstand that a generall Councell lawfully assembled, representeth the whole Church of God, and is infallibly guided by the holy Ghost.

61. And whereas he seemeth to speake more magnificiently (as *M. Andrews* termeth it) of the fowre former then of the fift (saying that he reuerenceth them with all deuotion as the 4. *Ghospells*) the reason thereof is euident, to wit, because the most important points of our Christian faith (concerning the Blessed *Trinity*, the Godhead of the *holy Ghost*, and the Diuinity, Humanity, Nature and Person of our Sauour *Christ*) were resolved, and decreed therein, whereas in the 5. there was not any new matter of faith determined, but only certaine persons and their writings condemned, which had caused a great controuersy, and schisme in the Church at that tyme; neuertheles we see, that albeit *S. Gregory* doth not say in expresse wordes, that he reuerenceth the 5.

*S. Greg.  
1. Ep. 37.*



**40**      *A Discouery of M. D. Andrews*

Councell, as the 4. Ghospells ( as he said of the other fowre ) yet he saith as much in effect, seeing that he professeth to hould all those for *accursed* who do relect or contradi& it. So that *M. Andrews* hath shamefully abused and belied *S. Gregory* herein, and must seeke some other Patron to iustifie and defend him for admitting only the 4. first generall Councells: but let vs see some more of his fraudes in this kind.

62. Vpon occasion of certaine places of the Fathers alledged by the Cardinall, to shew the Custome of praying to Saints in the primatiue Church,

*Andr. cap. M. Andrews* goeth about to proue that Saynts do not know what wee do here on earth, eyther by seeing the same in God, or by being, themselues present amongst vs, and hauing alleadged 3. or 4. authorities for the former point ( which he may see sufficiently

(a) *Bellar. answered in Cardinall (a) Bellarmines Controuersies* ) he saith for the letter, (b) *mortuos autem rebus nostris non interuenire sensit Augustinus. Augustine was of opinion that the dead are not present at our affaires*, for the which he quoteth no place of *S. Augustine*, but addeth, *quis hoc refert? Cardinalis*. Who relateth or affirmeth this? the Cardinall: and for this *M. Andrews* citeth in his margent the Cardinalls treatise of the

*Bellar. de Beatit. lib. 1. ca. 20.*

*S. Aug. li. de cura pro mort. ca. 12.*

*beatitudo of Saynts* in his bookes of Controuersies, where indeed the Cardinall handling that question, and laying downe the obiection of hereticks, hath amongst the rest a place of *S. Augustine* in his books *de cura pro mortuis*, where he affirmeth that the dead are not present at mens affaires, neyther yet do know what is done vpon earth; neuertheles afterwards the Cardinall answering the same obiection in the same Chapter, proueth out of the very same treatise of *S.*

*Augustine.*

*Augustine* ( from whence the obiection is taken ) that albeit the dead are not vsually prefet at mens affaires, nor do naturally know what is done vpon earth, yet they may know it, not only by Angells, (c) but also supernaturally, to wit, by diuine reuelation, yea and that the holy Martyrs, (d) and Saynts are present amongst men, *per diuinam potentiam, by the diuine power.* (c) *Idem ibid. c. 15.* (d) *Ibid. c. 16.*

63. And to shew this, the Cardinall alledgeth these wordes out of the said treatise of *S. Augustine, non idco putandum est &c. It is not therefore to be thought that euery one of the dead may be present at the affaires of men, because the Martyrs are present in healing and helping some men, but rather it is to be vnderstood, that because the dead cannot be present amongst men by their owne nature, therefore the Martyrs are present at mens affaires by the diuine power.* Thus saith *S. Augustine*: where you see he distinguisheth betwixt *naturall*, and *supernaturall* meanes, and betwixt the glorified Saynts of God ( for such are the *Martyrs* of whome he speaketh ) and other *dead men*, granting that the *Martyrs* do that by *supernaturall*, and *diuine meanes*, which other dead men cannot *naturally* do; and this is the same in effect that all Catholikes hould concerning the knowledge that the *glorified Saynts* haue of things don in earth, to wit, that they do not know the same *naturally*, but by *supernaturall meanes*, whether they see it in seeing the diuine essence, or know it otherwise by reuelation; so as, thereby it is manifest that *M. Andrewes* hath notably abused both *S. Augustine* and the Cardinall; *S. Augustine*, in making him to affirme of *glorified Saynts*, that which he spake of other *dead men*, as if he made no difference betweene the *supernaturall* knowledge and power of the one, and the *naturall*



of the other, which he evidently distinguisheth; Also he abuseth the Cardinall in taking hold of his objection, and dissembling his solution, which is one of the most grosse and palpable frauds or rather fooleries that may be imagined in this kind.

A most  
grosse and  
palpable  
fraud or  
rather  
foolery of  
M. An-  
drewes.

Card. A-  
polog. c. 12.

p. 157.

S. Aug. de  
ciuit. Dei l.

21. cap. 8.

Andre. ca.

12. pag 284.

§. 1.

Epist. 137

M. An-  
drewes his  
bad con-  
science in  
abusing S.  
Augustine  
most im-  
pudently.

64. Furthermore whereas the Cardinall produceth the evident and cleere testimony of S. *Augustine*, to proue that many Miracles were done by the Reliques of S. *Stephen* in *Africk*, M. *Andrews* wisheth the Cardinall to consider how he can well and handsomly reconcile *Augustine* with *Augustine* concerning those Miracles, and his reason is, because *Augustine* saith in an Epistle to his Cleargie, and all the people of *Hippo*, *nusquam hic in Africa, talia fieri se scire*, he knew that *such things* were not don any where in *Africk*, which I beseech thee good Reader, to note, and thou shalt evidently see the good Conscience of M. *Andrews*, who abuseth S. *Augustine* notably two wayes, the one in making him seeme to contradict himselfe most manifestly, yea and to giue himselfe, as it were, the lye, witnessing in one place matters of fact vpon his owne knowledge, (for so he testifieth those Miracles don by S. *Stephens* reliques,) and in another place affirming that he knewe the same to be false, for so must it needes be, if he knewe that such thinges were not done any where in *Africk*. The other abuse is in that he peruerteth the sense of S. *Augustins* Epistle, as it will easely appeare, if we consider the occasion why S. *Augustine* wrote the same; which therefore I think good here to relate.

65. A Scandalous quarrell being fallen out betwixt a Chaplaine of S. *Augustin*, and a yong man concerning an infamous calumniation rayled by the yong

young man against the Priest (whereof the truth could not be tried or knowne, because the matter depended wholly vpon their owne oathes, and testimonies) S. *Augustin* aduised them to goe to *Nola* in *Italy* to the body of S. *Felix*, where it pleased God ordinarily in like cases to discouer periuries, by the miraculous punishment of the periured person; and of this he thought good afterwards to giue account vnto his Cleargie and People for their satisfaction, which he did by the Epistle that M. *Andrews* citeth, wherein discoursing, by the occasion of this matter, why Almighty God, doth such Miracles in some places, and not in others, he saith, *Multis notissima est sanctitas loci &c.* Many do verie well knowe the holynes of the place, where lyeth the bodie of Blessed *Felix* of *Nola*, whither I ordeyned them to go, because from thence I might more easely and truly vnderstand by letters whatsoever that should please God to manifest in either of them. So he; and then hauing added that also in *Millan* a periured theefe was discovered miraculously at the Monuments of certaine Saints, and forced to restore that which he had stolne, he saith further thus; *numquid non Africa &c.* Is not *Africk* full of the bodies of holy Martyrs? & tamen nusquam hic scimus talia fieri &c. And neuerthelesse we know that such things (that is to say Miracles in this kind) are not don any where here in *Africk*. For euen as the Apostle sayth that all holy men haue not the gifts of healing, so also he who diuideth things proper, or peculiar to euery one as it pleaseth him, would not haue these things to be done at all the memories or monuments of Saynts. Thus sayth S. *Augustine*.

S. *Aug.*  
Ep. 137.

66. Whereby I doubt not but thou seest, good Reader, in what sence he denieth Miracles to haue byn done in *Africk*, that is to say, such Miracles as were



done at the body of *S. Felix*, for the discouery and punishment of periury and not such as he testifieth els where, to haue byn ordinarily don at the Reliques of *S. Aug. de S. Stephen*, whereof he recounteth such a multitude, with such asseueration of his owne knowledge thereof, and publique testimony of an infinite number of witnesses, and such particular relation of circumstances, tymes, and places, that a man must hold him for the most impudent lyar, that euer wrote, if they were not most true. Besides, that writing the same, as he did, for the prooffe of *Christian Religion* against *Pagans*, and *Infidells*, it cannot without extreme folly be imagined that such a learned, wise, and holy man, as he, would be so prodigall not only of his owne credit, and reputation, but also of the honour of *Christiā Religiō*, as to expose the same to the derision of the Paynims, by seeking to confirme it by fables and lyes, which euery man in those parts (as well the Paynimes themselves as others) might haue cōtrolled and would haue derided, if they had byn fained.

67. Finally, these miracles of *S. Stephen* which *M. Andrewes* calleth here in question, are testified by *S. Augustine* in that worke which *M. Andrewes* himselfe so much esteemeth els where, that alledging out of it a sentence which he thought might make for him, he calleth it *opus palmare de ciuitate Dei*, the principall or most excellent worke of *Augustine* of the citty of God. And yet now he would faine disgrace it, or rather *S. Augustine* himselfe by the imputation of a contradiction, which he would the Reader should suppose to be betwixt it, and the foresaid Epistle of *S. Augustine*, whereas you see (and *M. Andrews* knoweth it in his owne

*Andr. c. 1. p. 46. §. at id nūquam.*

owne conscience) that there is no contradiction in the world betwixt them, but that both of them do notably and clearly testifie the ancient and venerable vse of holy *Reliques*, and the miraculous assistance, and helpe that God giueth to his faithfull people thereby, and by the praiers and *Reliques* of his holy Martyrs and Saints. So that truly a man may wonder at the impudency, and seared Conscience of *M. Andrews*, who seeketh to delude his Reader with such a fraudulent and inexcusable abuse of this holy Father.

*M. Andrews his abuse of S. Augustine inexcusable.*

68. But no wonder that he is so bould with the Fathers, seeing that the Sacred authority of the holy Scriptures cannot suffice to free them from his fraud: Wherein it seemeth he hath conspired with *M. Barlow*, with whome he concurreth in the corruption and abuse of one and the selfesame place. To which purpose I must desire the good Reader to call to mind what I debated with *M. Barlow* concerning this point in the sixt Chapter of my Supplement, where I shewed euidently how he abused the holy Scripture, in saying that *God in his word appointed Kings to be guardians of both the tables, to command and prohibit in matters of Religion*, for which he quoted in his margēt the 17. of *Deuteronomy*, and 18. verse, where no such thing is to be found, but rather the cleane contrary is to be inferred thereon, as I amply declared in the foresaid Chapter: and now *M. Andrews* hauing occasion to treat of the antiquitie of the spiritual primacy of temporall Kings, draweth it partly from the same place, deducing it euen from *Moyse*, who when he deliuered, saith he, the Copie of the law to the King, *cum eo sic tradito summam religionis (qua prima, summaque legis*

*See suppl. c. 6. num. 14. 15. 16.*

*Ibidem;*

*Andr. ca. 1. p. 22. 9. Sed nec.*

*The holy Scripture abused by M. Andrews,*

*legis*



*legis pars est ) custodienda , & custodiri facienda potestatem tradidit ; gaue together with it the chief power to keepe Religion and cause it to be kept , which Religion is the first and chiefe parte of the lawe . Thus saith M . Andrews , & though he quot no place , yet he must eyther ground this his assertion vpon the same place of Deuteronomy , which M . Barlow alleadgeth , or els he shall finde it no where , for it was ordeyned only there & no where els , that the King should haue a Copie of the lawe .*

69. Wherein neuerthelesse that is to be noted by the way , that *Moyse*s did not there , or any where els , giue a Copie of the lawe to any King , ( for there were no Kinges of the people of *Israell* for 4. hundred yeares after *Moyse*s ) but God ordeyned by *Moyse*s in 17 . of *Deuteronomy* that the future King , should take a Copie of the law , from the Priest of the Tribe of *Leui* , and haue the same with him , and read it all the daies of his lyfe . But what ? Will *M . Andrews* say that the King was made hereby supream head or gouernor of the Church in Ecclesiasticall causes ? or ( to vse his owne manner of speach ) that the Cheif or supream power to keepe Religion and cause it to be kept , was giuen him hereby ? Truly the wordes immediatly following do shew another reason why the King should haue the Copy of the law , to wit , *ut discat &c . to the end he may learne to feare his Lord God , and keepe his word , and ceremonies commanded in the law .* That is to say , he should haue it for his owne priuat vse , and instruction , that he might punctually obserue it all the dayes of his lyfe , to which purpose I am sure *M . Andrews* will allow euery man and woman to haue a Copy of it as well as the King . How then was *summa potestas* the supreme power , wherof he speaketh , giuen hereby to the King more then

to any other man or woman?

70. But if wee consider what was expressly ordered a litle before in the same Chapter touching the supreme authority of the high Priest, and that the future King was presently after commanded to keepe exactly the whole law of God (whereof the ordinance touching the obedience to the high Priest was a principall part) yea & to take a Copie of the law of the *Priests*, who kept the originall (& therefor as I argued against *M. Barlow*, were the true *Gardiāns* of the law, & not the King, who had but the *Copy*) & if wee weigh withall that he was to learne of them also the sense & interpretation of the law, because they only, & not the King had authority to teach & interpret it, and to resolve all doubts & difficulties which should occur therein (as I proved clearly out of the (d) Scriptures in the first Chapter of my Supplement) if all this, I say be well considered, it may be wondered, with what face *M. Barlow* and *M. Andrews* could inferre any spirituall supremacy of the King vpon this place, which doth in truth prove their subiection in matters of Religion to *Priests*, and specially to the *high Priest*. So as it is euident that *M. Andrews* hath no lesse shamefully abused the holy Scriptures in this point, then *M. Barlow*: in so much that it is hard to say whether of them is more shameles, especially seeing that they both do also exceed in a prodigious kind of impudency, wherein I thought no man could haue matched *M. Barlow*, vntill I had read *M. Andrews*, I meane in facing and bragging out a bad matter, when arguments and proofs are to weake, whereof I gaue some Instances in *M. Barlow*, and will now do the lyke in *M. Andrews*.

*Dent. 17.*

(d) *Dent.*

17. *Exod. 24.*

*Exod. 28.*

*Ezech 44.*

*Malach 2.*

*See chap. x.*

*à nu. 10 ad*

*nu. 24.*



71. Thou maist remember, good Reader, what  
 (a) *Andr.* poore stuffe he produced (a) to proue that *S. Peter* had  
 ca. 1. p. 16. nothing peculiar to himselfe by his pastorall Cōmis-  
 sion, and how he triumphed in two or three para-  
 graphes, as though he had trodden the Cardinall vn-  
 facing-out der his feet, yea and bragged also afterwarde in  
 of matters. another place, saying: (b) *Clarius id loquuntur Ambro-*  
 (b) ca. 8. p. *sus & Augustinus quam ut obstrepere possint nostri nouitij.*  
 214. §. Ne- *Ambrose and Augustine do speake or affirme it more clear-*  
 gat: *ly then that our nouices ( meaning the Catholiks ) are*  
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 make good his idle cōcept he was faine to vse great  
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 nu. 1. & se- other ground, but his owne vanity, corruption,  
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72. The lyke may be noted also in his vayne in-  
 sultations against the Cardinall about the Councell  
 of *Chalcedon*. For when he himselfe had shamefully  
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 (d) c. 2. nu. *Adioinder* (d) he admonisheth the Cardinall seriously  
 3. 4. 6. 7. 59. not to produce his proofes, *tamquam è vepreculis*, as it  
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*of letters, or of some corner of a period, or perhaps some*  
*peece of a tytle, or fragment of a litle clause,* but to bring  
 out some Canon, for that the Canons are the voyce of the  
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 only

only the most important parts of that Councell, but also the very *Canon*, which he mangled, and perverted, do evidently proue the Cardinalls intent, to wit, the primacy of the *Roman Sea*, as I haue amply shewed *Ibidem.* in the second Chapter aforesaid: so as it is hard to say whether he was more impudent in his corruption and falsity, or in his vayne brags afterwards, as if he had vsed all the sincerity in the world, and got a great victorie.

73. And in lyke sort dealt he with the Cardinall about the *adoratio* of *Reliques*, when he triumphed saying: *Tenetur hic Cardinalis vt elabi non possit.* Heere the Cardinall is caught, and held so fast, that he cannot escape away: neuertheless the testimony which he himselfe produced, being layed downe whole with the circumstances doth couince him both of folly & fraud, as hath bene manifestly shewed a litle before euen in this Chapter, and therefore I forbear to speake further thereof, and will only add one other Instance in this kind, of a matter which hath not bene touched hitherto.

74. The Cardinall as well in his *Mattheus Tortus*, as also in his *Apology*; auoweth that the *Puritans* in *England* do no lesse abhor the oath of supremacy then the *Catholikes*, and in his *Apology* alleadgeth for the prooffe thereof, not only his Maiesties *monitorie* Preface, and his *Basilicō Doron*, but also *Caluins* doctrine (which the *Puritans* professe) and the testimony of M. *Bancroft* late pretended Bishop of *Canterbury*, who plainly witnesseth the same, as well concerning the profession and practice of the *Puritans*, as also touching *Caluins* expresse doctrine in that behalfe; and M. *Andrews* finding himselfe hardly prest therewith, and

(f) See be-  
fore nu. 21.  
& seq. ad  
nu. 27.

Card. A-  
polog. ca.

15. pag. 197.  
& 198.

M. An-  
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74. The Cardinall as well in his *Mattheus Tortus*, as also in his *Apology*; auoweth that the *Puritans* in *England* do no lesse abhor the oath of supremacy then the *Catholikes*, and in his *Apology* alleadgeth for the prooffe thereof, not only his Maiesties *monitorie* Preface, and his *Basilico Doron*, but also *Caluins* doctrine (which the *Puritans* professe) and the testimony of M. *Bancroft* late pretended Bishop of *Canterbury*, who plainly witnesseth the same, as well concerning the profession and practice of the *Puritans*, as also touching *Caluins* expresse doctrine in that behalfe; and M. *Andrews* finding himselfe hardly prest therewith, and

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*Andr. cap.*  
*25. p. 342.*  
*§. ad quar-*  
*tum.*

having no other remedy but to face out the matter, calleth the Cardinall not only *Mendacem*, a *Liar*, but also *Delirum*, a *Dotard*, and why? Marry because the *Puritans* (saith *M. Andrews*) do dayly in their Sermons giue the tytle of supreme Gouvernour to the King, yea and do not stick to sweare somtymes to the Kinges supremacy, in so much, that, *facto*, saith he, *restenetur*, *the matter is cleare in fact*, and experience; and afterward acknowledging that indeed *M. Bancroft* did twenty yeares agoe gather out of diuers *Theses* or positions of theirs, some suspicion that they were alienated from the Kinges supremacy, yea and that *perhaps it was so then*, he concludeth, that now of late *recognouerunt errores suos*, they haue acknowledged, or recalled their errorrs.

75 . This is *M. Andrews* his discourse, which how true it is ( notwithstanding his impudent asseueration thereof ) I do appeale to the consciences of the learned sort of *Puritans*, & *Precisians* in *England*, whether they haue of late tyme, or at any tyme, retracted, and recanted *Caluins* doctrine and theirs in this point as an erour. For albeit I make no doubt but that some of them may now in their sermons ( as others of the weaker sort of them did euen in *M. Bancrofts* tyme, and alwayes before ) vse the ordinary style of his Maiesties tytle, yea and that otherwyles some of them also do dispence with their consciences, and swallow the Oath to get some Benefice, or Ecclesiasticall dignity: yet I assure my selfe that the more zealous, and precise *Puritans*, and especially their whole Congregation will not acknowledge this fact of some of them for any definition, or decree of theirs, or for a recantation of their doctrine, and believe

The fact  
of some  
*Puritans*  
in taking  
the oath  
cannot  
preiudice  
the opinio  
or doctrin  
of the rest.

believe in this poynt, neyther is it sufficient for the recalling of an errour of a whole sect standing still on foote ( as this of the *Puritans* yet doth ) that some of them chang their opinion, or for feare, or promotion dissemble it, when the same is not ratified by some publike testimony of their whole company.

76. Therefore I must now vrge *M. Andrews* to shew vs in what printed booke, or generall decree of their Congregatiōs they haue recanted their opiniō, and acknowledged it for an errour, seeing that the same was published before to the world by themselves, in such sort, that *M. Bancroft* ( by *M. Andrews* his owne confession ) gathered it out of their owne bookes; *& ita forte tum fuit*, saith he, *and so perhaps it was then* ( he meaneth 20. yeares agoe ) and yet you see, he saith it with a *perhaps*, as if the matter were in doubt, and that *perhaps* it was not so. But I dare say without all peraduenture that it was so; not only 20. yeares agoe, but also much later, euen since his Maiesty came into *England*, for I am sure there are ynough who know and remember, that *Burges* a *Puritan* preacher was committed to Prison, for that in a Sermon before his Maiesty, he would not giue him his ordinary style, and tytle of supreme Gouvernour of the Church.

77. But what if I produce a very substātiāll witness of their continuance in that opinion some yeares after, and such a one as *M. Andrews* hath great reason to admit, for that he stil liueth, yea ruleth in the English Clergy no lesse thē *M. Andrews* himselfe, I meane the learned Doctor and worthy superintendent *M. Barlow*, who in his Epistle to the Ministers of *Scotland*, prefixed to the Sermon which he prated

*Andr. p. 343. 6. Porro.*

*M. Barlow a witness against M. Andrews.*



before his Maieſty againſt the *Puritans* the 21. of *September* in the yeare 1606. ( which is not paſt 6. yeares agoe ) coupleth the *Puritans* with the *Papiſts* for their opinion in that point, ſaying, (b) *that Papiſts, and Puritans will haue the King to be but an honorable member, not a chiefe gouernour in the Churches of his dominions.* Thus ſaith M. Barlow, whome M. Andrews muſt needs allow for a man of credit, except he will diſcredit his owne occupation, and miniſtry.

(b) M.  
Barlow in  
his Epistle  
to the mi-  
niſters. of  
Scotland.

78. Beſides that, I will adde to M. Barlow another authentick witneſs, who wrote the yeare after, and repreſenteth the authority of all the Clergy of England, I meane M. Thomas Rogers in his booke intytled; *The faith, doctrine, and religion professed, and protected in the realme of England &c.* wherein he ſetteth downe 39. Articles agreed vpon by the whole Clergy, and analysed by him into propoſitions, with a diſcovery, and confutation ( as he pretendeth ) of all thoſe that haue at any tyme contradicted the ſaid articles; and all this he ſaith was perused, and by the lawfull authority of the Church of England allowed to be publicke; So that this is a witneſs of ſufficient credit, if ther be any credit to be giuen to the Church, and Clergy of England, yea to M. Andrewes himſelfe, who is a principall member thereof, and therefore by all likelihoode gaue his ſuffrage to the approbation of M. Rogers his booke.

The testi-  
mony of  
all the En-  
gliſh Cler-  
gy againſt  
M. An-  
drews.

Thom. Ro-  
gers Ar-  
tic. 37. pro-  
poſ. 2. p.  
206.  
(f) T. C.  
pp. p. 144.

79. This man hauing ſet downe the 37. Article, and the ſecond propoſitiō ( which concerneth his Maieſties Eccleſiaſtical Supremacy ) produceth only two ſorts of aduerſaries to that Article, to wit, the *Papiſts* and the *Puritans*, and ſayth of the later thus: *False it is which the Puritans do hold, namely that (f) Princes muſt be*

be servants to the Church, be subiect to the Church, submit themselves to the Church, & throw downe their Crowns before the Church; That (g) Magistrats as well as other men must submit themselves, and be obedient to the iust & lawfull authority of the Church, that is, of (h) the Presbiterie. *Quis tandem Reges, & Principes*, who can exempt euen Kings and Princes from this, *non humana, sed diuina dominatione*, not humane but diuine domination (meaning the Presbiterie saith, (i) Beza, which (k) presbiterie they would haue to be in euery parish, *quotquot Ecclesie Christi*, as many as be members of Christ, and of the Church, they must subiect themselves to the consistorian discipline, *non hic excipitur Episcopus, aut Imperator*, neyther Bishop, or Emperour is excepted heere. Thus sayth M. Rogers, concerning the doctrine of the Puritans, and addeth further also in the next leafe, that if the King be not included in the number of Pastors, Elders, Deacons, and Widdowes, he cannot possibly haue any thing to doe in Church-affaires in these mens opinions, meaning the Puritans.

(g) Ecc. disc. p. 185.

(h) Lear. disc. p. 89.

(i) Beza de presb. p. 124.

(k) Lear. disc. p. 84.

Tho. Rogers p. 208. §. penult.

80. All this wrote M. Thomas Rogers touching the doctrine of the Puritans not past five yeares agoe, for his booke was printed in Cambridge by Iohn Legat in the yeare of our Lord 1607. If then the Puritans were so lately (as five yeares agoe, of the opinion that M. Barlow, and M. Rogers report, which is the same that the Cardinall affirmeth) eyther let M. Andrews tell vs precisely in what bookes, or sermons since that tyme they haue recalled this errour, or els if he will needs say that they did it before, I will turne him to these two for answer, not doubting but they are able to giue him full satisfaction therein, especially M. Rogers, who hath pawned the credit of all the English Clergy



M. Andrews  
his im-  
modesty  
in reuy-  
ling the  
Cardinall  
most iniu-  
riously.

Clergy for the truth of his testimony. And in the meane tyme I will desire thee, *good Reader*, to consider, whether *M. Andrews* could haue any iust cause, or pretence to reuile the Cardinall, and call him *lyar*, and *dotard* as he doth, for affirming a matter belonging to our Country, which he findeth expressely testified by the greatest superintendent of our English Clergy, besides other sufficient reasons mouing him thereto.

81. For put the case it were true ( as it is most false ) that the *Puritans* haue of late recanted their error ( as *M. Andrews* tearmeth it ) yet the same ha- uing neuer byn hitherto so published that strangers can take notice thereof, hath *M. Andrew* any reason in the world to reprehend and reuyle any stranger for not acknowledging it, being but a matter of fact, which he neyther knoweth, nor is bound to know? Truly, albeit *M. Andrews* be of a most intemperate tongue, and malignant disposition towards Catho- lykes ( as hath appeared diuers wayes ) yet I verily think that if the weakenes of his cause had not for- ced him to braue, and face it out with rayling for lack of reason to defend it, he would not in this case haue byn so immoderate in contumelies, and reproa- ches towards the Cardinall, as he hath byn without any cause giuen of his part. But heerin he concurrerh so well with his companion *M. Barlow*, that it appea- reth euidently they are both guided by one spirit. To conclude this point concerning the *Puritans*, wheras *M. Andrews* saith that they haue of late acknowledged their error touching the Kings supremacy, I will in the next Chapter (d) make it euident, that not they, but hee ( if he be an English *Protestant* ) may be sayd

(d) Chap.  
10. nu. 61.  
& sequet.

to

to haue acknowledged his error, and that he is turned *Puritan* in that point, admitting the Kings Ecclesiasticall supremacy no otherwise, but so, as they may safely grant it without change of opinion, yea subscribe, or sweare to it in the same sense that he teacheth it ( and so perhaps such of them do as take the Oath of supremacy:) and this I say, I make no doubt to proue clearely in the next Chapter, *quod sciopunget Doctorem*, as he sayd once of the Cardinall.

*Andr. p.  
15. 6. Ver-  
rum.*

82. To these examples of his egregious impudency in this kind, I may well adde one, or two other examples of his impudent assertion of notable lyes without allegation of authour, or witnesse; as when he chargeth certayne *Iesuits* to haue affirmed, or ( as it seemeth ) to haue written, that they committed no sinne *ab annis*, saith he, *nescio quot*, I know not for how many yeares together; which I dare boldly affirme to be a monstrous lye, I meane; that any *Iesuit* hath so written, or sayd eyther of himselfe, or any other man; for although I make no doubt but that many *Iesuits*, and other good men both Religious, and secular by the help of Gods grace, doe liue free from all mortall sinnes ( that is to say such sinnes as do vtterly depriue men of Gods fauour, & grace, and deserue eternall damnatiō ) yet I am well assured, that no Catholyke will say, that any man liueth free from all sinnes ( such I meane as are called veniall ) which could not be sayd of the Apostles themselues, as *S. Iohn* testifieth, saying, *si dixerimus quod peccatum non habemus &c.* If we say that we haue no sinne, we seduce our selues, and truth is not in vs; and to the same purpose also the Scripture sayth elswhere, *Sep- ties in die cadet iustus &c.* The iust mā shall fall seauen tymes

An impudent lye of M. Andrews touching certayne Iesuits.

*1. Iohn 8.*

*Prouerb.*

*24.*



426 *A Discouery of M. D. Andrews*  
*a day, and shall lye againe.*

83. And this is so knowne, and firmly believed of all Catholykes, that it is incredible that any one who professeth the Catholyke Religiō should affirme of any man (and much lesse be so vayne to say of him selfe) that he committed no sinne for some yeares; & therefore M. Andrews must not thinke it strange if we take this for an egregious lye, vntill he produce some other authour, or witnes then himselfe, as I doubt not but he would haue dōe, if he had any worth the naming, or els had not (perhaps) forgot his name, as well as the number of yeares in which those *Iesuits* committed no sinne, for so it appeareth by his *ab annis, nescio quot*; whereby we may see what substantiall tales he telleth vs, seeing he writeth, eyther he knoweth not, or at least he careth not what.

Another  
egregious  
lye of M.  
Andrews  
concerning  
a Iesuit in  
prison.  
84. The lyke I say also of another matter auowed by him with more particularities, and circumstances, to wit, that a *Iesuit* being in Prison at the same tyme when he wrote, confessed vpon his owne accord without all compulsion, feare, or examination, (moued merely with remorse of conscience) that the Pope sent to England 3. *Bulls of excommunication* to be kept in readines, and published in three seuerall parts of the realme vpon the execution of the powder-plot, wherevpon he inferreth that the Pope must needs be priuy vnto the sayd plot. But for as much as I assure my selfe, and know right well, that no such Bulls, as he mentioneth were euer made, I do not only deny the inference of the Popes knowledge of the powder-plot, but also may iustly charge M. Andrews to haue faygned the whole matter himselfe, vntill he name the *Iesuit*, who confessed it, yea, and procure him also to giue publyke

*Absurdities, Falsities, Lyes &c. Chap. X 427*  
blyke testimony of it, which by all lykelyhood would  
haue byn done long ere this, if any secular *Priest*,  
*Iesuit*, or other *Catholyke man* ( of any credit, or repu-  
tation amongst *Catholykes* ) had confessed, and ac-  
knowledged any such matter, especially in such man-  
ner as he hath declared.

85. Besydes, that it is not vnkowne what *Iesuits*  
haue bin in prison of late yeares, or were when he  
wrote, whereby also it may easily be iudged by such  
as know them, how vnlykely it is, that any of them  
would ( vpon pretence to discharge his conscience )  
charge, and stayne it with such a horrible forgery as  
this is. Neyther are we ignorant of the common pra-  
ctise of *M. Andrews*, and his fellow-ministers to ca-  
lumniate, and slander such *Catholyke Priests*, and  
*Iesuits*, as they haue vnder lock and key in close pri-  
son; whereof sufficient experience was seene when  
*F. Garnet* was in the tower, of whome a hundreth  
falsebruits were spread, not only ouer all *England*,  
but also in forrein countries, yea ouer all christen-  
dome. And albeit he sufficiently purged, and cleared  
himselpe at his death of all the slanderous imputations,  
yet *M. Andrews* is not ashamed still to auow some  
of them; as that he acknowledged by writing dyuers  
tymes vnder his owne hand, and tbyrse publykly at his  
death, that he had vnderstood of the powder-treason  
out of confession; whereas he publykely protested  
the contrary: for being greatly vrged to confesse,  
and acknowledge that he heard it out of confession,  
he flatly denyed it, repeating thryse, *neuer, neuer,*  
*neuer*; and wheareas he was charged to haue already  
acknowledged it vnder his hand, he also denyed it,  
bidding his accusers shew it if they could; and of all

*Andr. ca.*  
15. pag.

342. lin. 5.

6. & 7.

*F. Garnet*

impuden-  
tly belyed

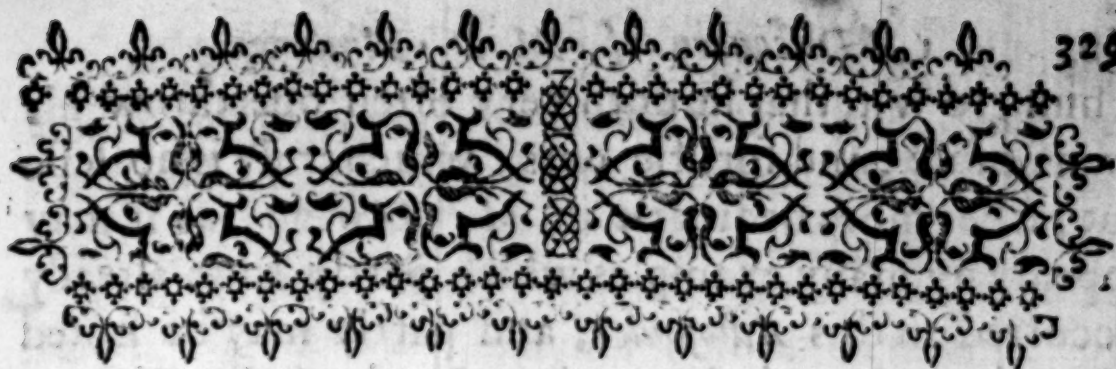
by *M.*  
*Andrews.*



this I am well assured by the relation of credible persons, who were there present, and especially of an honorable Gentleman, who stood so nere him that he heard euery word he sayd, and hath vpon his credit, and conscience affirmed it vnto me. In so much that I dare boldly appeale for the truth of this matter, to the consciences, and knowledge of all those that were within the hearing of him; whome I also beseech to consider what credit is to be giuen to *M. Andrews* his report of the other thing touching the *Iesuit* in prison ( which passed in secret ) seeing he is so shameles to lye concerning a publyk matter, wherein he may be disproued by some hundreds of witnesses.

86. But it is not to be wondered that he speaketh his pleasure of *F. Garnet*, and other *Iesuits*, whome he professeth to hate, seeing he vseth ( as you haue heard ) to bely the ancient Fathers, whom he pretendeth to loue and honour, for he that beliethe those whome he supposeth to be his friends, will care litle what he saith of such as he holdeth for enemies. And this shall suffice for this matter, and Chapter, wherein I doubt not, but it euidently appeareth that *M. Andrews* will not yield a jote to *M. Barlow* for all kind of cosenages, lyes, and fraudulent deuises to couer the nakednes, and pouerty of his cause.

T H A T



T H A T  
M<sup>r</sup>. A N D R E V V S  
O V E R T H R O W E T H  
H I S

*owne cause, and fortifieth ours, granting many im-  
portant points of Catholike Religion.*

T H A T  
he is turned *Puritan* in the point of the Kings Ecclesi-  
asticall *Supremacy*, and betrayeth his *Maiesties* cause  
vnder hād, pretending to defend it: & therefore is ney-  
ther good English *Protestant*, nor yet good *Subject*.

L A S T L Y  
*What is the opinion of learned Strangers concer-  
ning him, and his Booke: with a good advise  
for a friendly farewell*

C H A P. X.

**N** O V V ther resteth only one point to  
be handled which is of farre differēc  
quality from the former. For thou  
mayst remember, *good Reader*, that  
amongst many things which I cen-  
sured and reprov'd in *M. Barlow*, I  
greatly allowed and approv'd one which is ordinary

H h h 3

in

*See Sup. c.  
8. m.*



in him, to wit, that he doth very often ouerthrow his owne cause, and fortifie ours, which truly is no lesse but rather more ordinarie in *M. Andrews*, as it may appeare by many examples which partly haue already occurred in this *Adioynder*, and partly may be noted throughout his whole worke. In the first Chapter I shewed how he confirmed (though against his will) the Catholick doctrine concerning the Primacy of the

(a) See Cap. Pope, by the allegation of certaine places of *S. Augustin* 1. nu. 3. 4. 5. (a) and *S. Cyril*, and of a place of *Deuteronomy* concerning (b) *Iosue*, as also of a fact of (c) *Iustinian* the Empe-  
(b) *Ibidem* 22. & 23. rour against *Syluerius* the Pope.  
(c) *Ibid.* nu. 19.

2. In the second Chapter the same is also euident in his allegation of the 28 (d) Canon of the Councell of *Chalcedon* which he seriously and mightily vrgeth against the supremacie of the *Romane* Sea, though it doth clearly proue the same. In the third Chapter the lyke occurreth in certaine places of *S. Cyprian* and *S. Hierome*, by occasion whereof he is forced to graunt as much in effect as we teach concerning the supreme authority of the Pope. In the fourth (h) Chapter the discouery of certaine (k) notable lyes, and corruptions of his, doth evidently proue the cleane contrary to that which he falsely auoweth, concerning the *Roman Sea*. And lastly in the last Chapter you may remember a place of (l) *S. Hierome* concerning the *Adoration* of *Reliques*, which being truly layd downe with the circumstances doth soundly confirme the Catholike doctrine, which he sought to impugne therby; whereof, as also of all the former examples, I forbear to lay downe the perticulars, because thou mayst (*good Reader*) eyther call them to mind, or at least easily find them out by the quotations of the Chapters and numbers

(c) *Ibid.*

nu. 44. 45.

46. 47. 48.

&amp; sequent.

(d) Chap. 2.

nu. 4 &amp;

seq. vsq; ad

nu. 11. Item

nu. 64. 65.

&amp; 66.

(f) Chap. 3.

nu. 13. 14.

&amp; 15.

(g) *Ibid.*

nu. 36. 37.

&amp; sequent.

(h) Chap.

4. nu. 21.

&amp; seq. ad

nu. 31.

(k) *Ibid.*

nu. 34. 35.

&amp; seq.

(l) Chap. 6.

nu. 21. 22

&amp; sequent.

vsq; ad nu.

37.

*Absurdities, Falsities, Lyes &c. Chap. X. 438*  
bers in the margent, whereto I remit thee, and will now add thereto some other examples in the same kinde.

3. Whereby it will appeare that howsoever M. Barlow may in other poynts before mentioned goe beyond M. Andrews: yet in this he cometh farre behynd him. For you are to consider that M. Andrews seeinge evidently that the Protestants religion cannot be defended with any probabilitie in the rigour of the first groundes thereof layed by Luther, Caluin and others, taketh a new course; which is to see how neere he can goe to the Catholyke Religion and misse it, perswading himselfe that he shall be the more able in that manner to answer our obiections, and find alwaies some occasion or other which how litle soeuer it be, seemeth to him sufficient: for he maketh account that he shall allwayes be a Protestant good enough, if he be not a Catholyke; wherein neuertheles it befalleth him as it doth to the fly that playeth with the flame, coming now and then so nere it, that she burneth her winges, and falleth into it, whereof you shall see sufficient experience in this Chapter.

4. It appeareth <sup>(a)</sup> before that he admitteth the adoration not only of our Sauour Christ in the Sacrament of the Eucharist, but also of the Sacrament togeather with Christ, for as he denieth with vs the adoration of the bare Sacrament, that is to say, the exterior formes of bread and wyne without the presence of our Sauour Christ, whome he calleth ( and that very well *rem Sacramenti*, the thing of the Sacrament ) so also he acknowledgeth that Christ is to be adored in, & cum Sacramento, in, and with the Sacrament; as being there *verè presens*, & *verè adorandus*, truly

M. Andrews tryeth how neere he can goe to Catholyke Religion and misse it

(a) Cap. 6. nu. 7. & Andr. ca. 8. p. 195. In adoratione.

Ibidem;



*Ibidem* p.  
201. lin. 8.

*Ibidem*.

How the  
Sacramēt  
(that is to  
say the ex-  
terious  
formes of  
bread and  
wyne)  
may be a-  
dored ac-  
cording to  
M. An-  
drews.

(b) *Caluin*  
li. 4. *Instit.*  
c. 17. §. 35.

(c) *Melāch.*  
*in Iudicio*  
*suo de Cœ-*  
*na Dom.*

ed an. 1559.

(d) *Illyric.*  
*in confes.*

*Antuerp.*  
*& Apo-*

log. ca. 14.

*Sec Bellar.*

*de Euchar.*

li. 4. c. 29.

truly present and truly to be adored ( for so he saith )  
and sheweth also afterward how the Sacrament may  
be adored together with *Christ*. For treating of the  
same matter, he alleadgeth S. *Augustine* teaching how  
the humanitie of *Christ* may be adored, and how not.  
*Ipsa humanitas*, saith he, *ut disputat*, *Augustinus non*  
*nuda vel sola adoranda est &c*. The very humanitie of  
*Christ*, is not to be adored naked, or alone by it selfe but  
with the diuinity, as the Kings Royall Robe, not when it  
lyeth by it selfe, but when the King is vested or clad, with  
it. So he

5. And then he addeth also further out of S. *Au-*  
*gustine* concerning the flesh of *Christ* in the Sacra-  
ment, *& cum vel illam adoras, ait, ne cogitatione rema-*  
*neas in carne &c*. And when thou adorest that (flesh) doe not  
( sayth *Augustine* ) rest with thy cogitation in the flesh,  
wherby thou shalt not be quickned with the spirit, for the spi-  
rit, sayth he, quickneth, or giueth lyfe, the flesh profiteth  
nothing, thus saith M. Andrews out of S. *Augustine*, ex-  
plicating notably how the very Sacramēt (that is to say  
the exterior formes of bread & wyne) may be ado-  
red, to wit, together with the persō of *Christ* which it  
containeth: for as the *humanity*, or flesh of *Christ* in  
the Sacrament may be adored because it is ioyned  
with the *Diuinity*, so also the Sacrament conteyning  
*Christ* truly and really present, may be adored togea-  
ther with him, as the Kings royall Robe (saith M.  
Andrews) may be together with the Kings person,  
though not without it; so that in this point you see  
he teacheth the very same that we do, concerning the  
adoration of the blessed Sacrament, though *Caluin* (b) &  
all the Sacramētaries with (c) *Melancthon*, (d) *Illyricus*  
and diuers other *Lutherans* do hold it for *Idolatry*, and  
so

so I am sure it hath bene commonly held by the Protestants of England heretofore, as it appeareth in the 39. Articles agreed vpon by the whole English Clergy, and set forth by M. Thomas (e) Rogers in his booke intituled the *Faith, Doctrine, and Religion professed and protected in the Realme of England &c.* Thus much for this point, and now let vs passe to another.

6. No man I thinke that vnderstandeth the matters in controuersie betwixt our aduersaries and vs, is ignorant what is their opinion concerning the reward of good workes, as that *Luther*, *Caluin*, and most of their followers are so farre from houlding them to be meritorious of eternall reward, that they teach, the best workes of the iustest man to be mortall finnes, & to deserue eternall damnation, though they say they are reputed as iust for the merits of *Christ*: and those who seeme to haue the most fauorable opinion of good workes, doe teach, that howsoeuer they may haue some reward euen in the next lyfe, yet they cannot merit eternall Saluation, because the same is merited for vs by *Christ*, and apprehended by only faith. But M. *Andrewes* goeth much further, & cometh indeed so neere the Catholike doctrine that he acknowledgeth it. For although he take some exceptions to merit, yet he vnderstandeth it otherwise then we doe, and so in effect doth not deny or impugn that which we teach concerning the same, notwithstanding his vayne cauels, and malicious interpretation of our doctrine, whereof I haue already touched some particulars in the last Chapter.

7. Therefore it is to be vnderstood, that he granteth, and teacheth expressly, that eternall reward shall be giuen to good workes, albeit he doe

(e) Tho.  
Rogers art:  
28. propos.  
5. p 176. &  
177.

*Luther. li:  
de libert.  
Christia. 19.  
in asser. ar.  
2. 31. 32. &  
36. Caluin l.  
3. Instit. ca:  
14. §. 9. &  
in Antido.  
Concil. sess:  
6. ca. 11.  
Melancth:  
in locis cō.  
an. 1521.  
tit. de pec-  
catis. See  
Bellar. de  
Iustif. li. 4.  
ca. 10. & li.  
5. ca. 1.*

See chap. 6.  
nu 45. 46.  
47. 48. &  
sequens.



Andr. ca.  
7. p. 165. §.  
Reddi.

Math. 20.

Hieron. li.  
2. in Iouin.  
Aug. li. de  
Sancta vir-  
gin. c. 26.  
Gregor.  
Moral. li.  
4. ca. 31. See  
also the Co-  
mentaries  
ypō ca. 20.  
Math.

Andr. vbi  
supra.

Valent. 8.  
9. 4.

M. An-  
drews  
granteth  
the merit  
of good  
workes by  
cōsequēce.

it with this restriction, *non ex pondere humani meriti, sed ex vi promissi diuini*, not by the weight of mans merit, but by the force of Gods promise, whereof grace is the foundatiō, by the which, saith he, *our mercifull Saniour hath promised mercedē plenam operi non pleno, mercedē diariā operi horario*, a full hire to a scant or vnperfect worke, a daies wages to an howers worke. So he, alluding, no doubt, to the Parable of the Gospell of the workmē, who hauing laboured in the vineyard, some a whole day, and some but an houre, had neuerthelesse all of them equall pay, to wit the penny promised for the dayes work, which penny the Fathers vnderstand to signify eternall Saluation promised for our labour in Gods seruice during our lyfe, and so doth M. Andrews, no doubt, vnderstand it, who proceedeth thus, *And that which he promised of his meere grace, and goodnes, he rendreth by Iustice; for he should not be iust except he should stand to his promise. Wee may say (to God) with conueniēt humility, giue me the reward which thou hast promised, but I thinke wee cannot say, giue me that which I haue deserved, or that which thou owest me for my merit; for setting aside the promise of God, there is not any sufficient tittle for the which, God ought to recōpence such a worke with eternall lyfe. Thus saith M. Andrews.*

8. Wherein although he exclude all confideratiō of merit from the reward of works, neuertheles grāting, as he doth, the reward to be due by the force of Gods promise, he granteth in effect as much as we desire. To which purpose, I with two thinges to be noted in this his discourse, the one, that he speaketh clearly of eternall reward and lyfe euerlasting, acknowledging the same to be due to good workes by the force of Christs promise; the other that the merit which

which he impugneth, is only such as excludeth the consideration of Gods promise, as it appeareth by the reason which he giueth out of *Gregory de Valentia*, to wit, because *setting aside the promise of God, there is not any sufficient title or cause why God is bound to reward good workes with lyfe euerlasting*. This then being the reason why he excludeth *merit*, it is cleare that he doth not exclude the *merit* whereof we speake, nor conclude any thing against vs, but rather argueth for vs; for we are so farre from reiecting the consideration of Gods promise from our *merit*, that we graunt the *merit* of euerlasting lyfe especially thereupon.

9. For albeit we teach, that the grace of God doth giue a great dignity and valour to the worke, and therefore cōcurrēth to the *merit* thereof, yet we teach withall, that the same were not sufficient for the *merit* of eternall saluation, if God had not promised it for the merits of our Sauours passiō (which is the ground of all mans *merit*) & therefore almighty God hauing couenanted and bargayned with vs to giue such a reward for such a worke, yea & assisting vs with his grace to doe the worke, hath not only made himselfe our debter, if we doe it, but also maketh vs able to merit the reward promised. I say *merit*, though *M. Andrewes* doth not admit the word, who neuertheles doth acknowledge it sufficiently whē he saith, that God hath promised, and will render *mercedem diariam operi horario*, the dayes wages to an howers worke, for *merces & meritum*, reward and merit are correlatiues, and cannot be the one, but in respect of the other, for reward is neuer due but to him that doth merit or deserue it, and he only that meriteth may iustly clayme reward. And therefore

*Andr. vbi supra.*

The cōsideratiō of Gods promise for the merits of Christ necessarily included in the cōsideratiō of our merit.

Reward & merit are correlatiues, & cannot be, but in respect of one another.



the Apostle saith expressely, *ei qui operatur merces imputatur, non secundum gratiam, sed secundum debitum*: to him that worketh the reward is imputed, not according to Grace, but according to debt.

M. Andrews acknowledging the reward of the work granteth the merit of the worke, & the worker.

10. So as M. Andrews acknowledging that God hath promised, and doth render *mercedem operi*, a reward to the worke, doth consequently acknowledge *meritum operis*, & *operantis*, the merit both of your worke, and of the worker; for, *dignus est operarius mercede sua*, (saith our Saviour) the workman is worthy of his wages, that is to say, he meriteth or deserueth it. In which respect also the Apostle saith, *Vnusquisque mercedem accipiet secundum laborem suum*, Every one shall receive reward according to his labour, that is to say, as his labour deserueth, or as he meriteth for his labour. And albeit almightie God of his infinite bounty hath promised

1. Reg. 18. The question of the reward, & merit of good works explicated by an example of king David.

greater rewardes then our workes do in rigour of Iustice merit, yet the couenant, and promise being made, he that doth the workes, doth iustly merit the rewardes. As for example, King Saul promised to giue his daughter Michol to David in mariage, yf he brought him a hundred prepuces of the Philistines, and albeit David thought himselfe vnworthy to marry the Kings daughter (saying that he was a poore man, and of small ability) yet when he had performed the condition, he claymed performance of the Couenant, and had her to wyfe; and afterwards when she was taken from him by Saul, & giuen to Phaltiel, he required her againe (after Sauls death) not only because she was his wyfe, but also because he had bargayned for her, and got her by Couenāt, *quam despondi mihi*, saith he, *centū praputij Philistinorum*; whome I betrothed vnto me, with a hundred prepuces of the Philistines, as who should say, that it was

2. Reg. 13.

reason.

reason he should haue her, because he had deserued her.

11. And much more truly may the lyke be said of the good workes of iust men, proceeding from Gods grace, which workes besids the couenant and promise of reward, are enobled also, and dignified by Gods grace, and so made not only acceptable vnto God, but also much more worthy of the reward promised, then any moral workes could be, though God should promise to reward them eternally: so that the dignity of Gods grace concurring in the good worke, with Gods promise of reward, maketh the same truly meritorious, be the worke neuer so smal, and the reward promised neuer so great; and therefore whosoever doth for the pure loue of God, forsake his lands, or parents, or wyfe, he meriteth that great reward which our Sauour promised, to wit (a) *Centuplum &c. an hundredfold* in this world, and *lyfe euerlasting* in the other.

And in this sense do all the Fathers teach the merit of workes so expressly, that not only the *Magdeburgenses*, but also *Caluin* taketh exceptions to them all, for vsing the word *merit* so frequently as they do, which indeed is most euident in theyr wrorkes, and may be seene by innumerable places of the sayd Fathers alledged by Cardinall *Bellarmino* and others, to proue the merit of good workes; which I pretermit, for that my meaning is not here so much to proue or confirme our doctrine in this poynt, as somewhat to explicate it, vpon this occasion offered.

12. This then being the constant doctrine of *Catholiks*, it appeareth how idle is *M. Andrews* his distinction, in his Conclusion, to wit, *reddendum cuiq; secundum opera, sed ex vi promissi, non valore meriti*. Every one is to be rewarded according to his workes,

The dig-  
nity of  
Gods  
grace in-  
crease  
the valew  
of merit.

(a) *Math.*  
19. Mar. 10.  
*Luc.* 19.  
*Magde-*  
*burg. ca.* 4.  
*Caluin.* l. 3.  
*Inst.* c. 15. §.  
2. & seq.  
See *Bellar-*  
*mino.* lib. 7. de  
*lust.* c. 1. 2.  
3. 4. & seq.

*Andr. vii.*  
*supra.*



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M. Andrews  
maketh  
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distinction,  
and why

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S. Aug. ep.  
105.

M. Andrews  
cannot  
deny,  
that the  
dignity of  
Gods  
grace in-  
creaseth  
the valour  
of merit,  
except he  
will take  
part with  
the Pela-  
gians.

Bellar. de  
Iustific.  
lib. 5. c. 14.

but by the force of the promise, and not by the valour of the *merit*. This distinction, I say, is very impertinent for two causes, the one, for that it excludeth the effect by the cause, that is to say, the *merit* by the *promise of reward*, from whence the said *merit* groweth: for albeit we add thereto another consideration, to wit the dignitie of Gods grace, increasing the valour of the *merit*, yet the same followeth also vpon the promise, because God hath promised to reward eternally such workes only as proceed from his grace, and are dignified thereby, and consequently made the more *meritorious*, in which respect we allwayes say with S. *Augustine*, that *omne bonum meritum nostrum non facit in nobis nisi gratia*, nothing but grace doth cause in vs all our good merit, and *cum Deus coronat merita nostra, nihil aliud coronat nisi munera sua*, When God doth crowne our *merits*, he doth crowne nothing els but his owne gifts. And truly I cannot see how M. *Andrewes* can deny that grace increaseth the valour of the *merit*, except he will take part with *Pelagius* the heretike, and impugne the dignity of Gods grace, so as he must needs graunt that the worthines of grace being added to the force of Gods promise, doth make the worke more worthie of reward. The other cause why I say the distinction is ydle (or rather M. *Andrewes* for making it) is because he maketh the same to confute the *Cardinall*, as if the *Cardinall* did exclude the Consideration of Gods promise from the reward of workes, whereof he might see the contrary in the *Cardinalls* Controuerlies, where he debated the question at large, and substantially proueth the necessity of Gods promise to make a worke *meritorious*, and therefore wher-

as M. Andrews seeketh also to proue the same by (\*) (\*) *Greg. de valē. de effec. grat. disput. 8. quæst. 16. punct. 4.*  
*Gregorius de Valentia* whom he alledgeth to that purpose (as if he would cōfute the *Cardinall* by one of his owne profession) he is, as I haue said, very impertinent therein, labouring to proue that which the *Cardinall* denyeth not, but expressely teacheth. So as, you see still M. Andrews doth nothing els but idly beate the aire, and fight with his owne shadow, impugning only his owne conceit, and in the rest granting our doctrine concerning the reward and merit of good workes. Thus much for this point.

13. Amongst the examples which I gaue in the last (b) Chapter of his changing the state of the question, one was concerning the veneration of reliques, for that he will (c) needes suppose that we do worship reliques with deuine *adoratiō*, and honour; and therefore (d) he impugneth, and derideth the Cardinals distinction, of dyuers kinds of *adoratiō*, (e) labouring to proue that adoration is not to be taken otherwayes, then for deuine honour; but in this I haue sufficiently shewed his ignorance and absurdity, and haue also proued (f) that we do not honor and worship reliques with diuine *adoration*, but with a Religious worship due to holy men, or holy things for the honor and loue of God: in which point it seemeth M. Andrews agreeth fully with vs, confessing that the dead bodies and reliques of holy Martyrs, and Saynts (which are truely knowne to be such) are to be *honoured*, and kept with *reuerence*, and therefore answering to a place of S. Gregory Nyssen, alledged by the *Cardinall*, he alloweth that the body of a Martyr, *si veri Martyris verum corpus*, if it be the true body of a true Martyr, is to be adorned, and decked with honour, & in *Augusto, Sacratōq.*

(b) C. ap. 6. nu. 10.

(c) Andr. ca. 1. 1. 47. 48. 49. 50.

(d) Ibid. p. 50. §. Necessesse habet.

(e) See before Ca. 6. nu. 11. Apoc. 19. 22.

(f) Ibid. from nu. 10. to nu. 31.

*Greg. Nys. in orat. in S. Theodor. Card. ca. 1. p. 13. Andr. ca. 1. p. 48. §. Nysen.*



Praefat.  
Monitor.  
pag. 43.

*loco poni*, and to be placed in a Maiesticall and Sacred place: yea and he confirmeth it with the authoritie of his Maiesty, saying, *Idem hoc vult, & Rex honorifico loco solemniter inferri*. The King also will haue the same to be solemnly carried into an honorable place.

S. Ambros.  
ser. 14. de  
Sanct.  
Card. vbi  
supra p. 15.  
Andr. vbi  
supra. 6.  
Honorare.

14. And afterwards answering to a place of S. Ambrose which the Cardinall objecteth, he saith that whereas Ambrose will haue us to honor the body of the dead Martyr, and the seed of eternitie in him, *Facimus*, saith he, *non illibeter*, wee doe it willingly, & then addeth: *Quid porro querit? sed pallium breue est, honor non pertingit ad adorationem*. What doth he desire more? but the cloake is too short, honour doth not reach to adoration. So he. Meaning by adoration, diuine honor, which we graunt him; for we say also that the honor due to Reliques, doth not extend it selfe to a diuine adoration, & therefore we desire no more of him then that he do a religious honor and worship therto; for such is the honour wherof S. Ambrose speaketh, because it is due, and exhibited to Saynts for the honour and loue of God whose seruants they are, *quia seruorum honos*, saith S. Hierome, *redundat ad Dominum*, the honor of the seruants redoundeth to their Lord. In which respect the same holy Father signifieth that all the adoration which was done to the Reliques of the Prophet Samuel (when they were transported with great solemnity and honour from Palestine to Constantinople) was not done so much to Samuel as to Christ, whose Leuite & Prophet Samuel was, as I haue signified more at large in the last (k) Chapter

(k) See ca.  
9. 11. 25.

15. Whereby it appeareth that the honor done to the seruants of Christ for Christs sake only (and not for any ciuil and temporall respect) must needes be a religious honour: such I meane, as I haue declared in the

the last (m) Chapter to haue bin often exhibited in the (m) *Ibidem*  
 holy Scripture to Angells, and holy men with the nu. 14. 15  
 terme of *adoration*, and with the exhibition of a  
 Corporall reuerence, which may be more or lesse ac-  
 cording to the deuotion of the exhibitours thereof, so  
 that it be in their mind and intention distinguished  
 from diuine honour due to God alone, in which in-  
 tention consisteth the true difference and distinction  
 of *diuine*, *religious*, and *ciuil adoration*, as I haue also  
 declared before in the last (n) Chapter. So as M. An- (n) *Ibidem*  
*drews* confessing an honor to be due to *holy Reliques*,  
 cannot with reason exclude from the same any Cor-  
 porall reuerence, so that the intention be to doe only  
 a religious and not diuine worship; As he must needs  
 also acknowledge the lyke in *ciuil adoration* and honor  
 done to Princes and great personages.

16. For whereas the same is diuersly performed,  
 somtymes by putting of the cap, somtymes by bo-  
 wing the body, and somtymes by kneeling, and o-  
 therwhiles also by prostration vpon the ground  
 (which maner of ciuill *adoration* is often mentioned  
 in the old testament, and was vsed in tymes past a-  
 mongst the *Persians* to their Kinges) there is no  
 doubt, but that as all these may lawfully be vsed whe  
 the intention is no other but to do a Ciuill honor  
 thereby, so also the least of them were vnlawfull,  
 yea *Idolatry*, if the intention of the doer were to giue  
 thereby a *diuine honor* to any man: and the lyke, I say  
 must needes be graunted, concerning the externe  
 honor due to the holy Reliques of Saints, which how  
 great it was in the tyme of S. *Ambrose*, S. *Hierome*, S. *Hieron.*  
 and S. *Augustine* we may vnderstand by the custome *aduers. Vi-*  
 then vsuall to kisse them for deuotion sake; and to *gilant.*



carry them about in procession ( as we now terme it ) with great solemnity and reuerence ; which appeareth not only in *S. Hierome*, who seuerely reprehended *Vigilantius* for carping at the same ( as I haue signified in the last (g) Chapter ) but also by the testimony of *S. (h) Augustine* , who recounteth diuerse Miracles done by reliques while they were so carried by Bishops ; as namely that *Lucillus* the Bishop was himselfe cured of a *fistula* carrying a certaine relique of *S. Stephen* , *populo pracedente & sequente* , the people going before him , and following him ; and that a blind woman being brought to the Bishop *Proiectus*, as he carried *Sacrapignora* ( so termeth he the holy Reliques of *S. Stephen* ) was restored to her sight by applying to her eyes certayne flowers which had touched them .

*Idem ibid.*

17. Such was the honour that Catholike people bare to holy Reliques in those dayes , that they sought either to touch them, or to haue some thing that had touched them , or bene neere about them ; whereby diuers great Miracles were done , yea dead men reuiued, as *S. Augustine* testifieth in the same place by diuers examples which he relateth , and therefore I leaue it to the Iudgment of any reasonable man how great the deuotion , and the religious honour was which then was vsuall in the Church , and allowed by these Fathers to be done to the reliques of Saints , especially seeing that the same was also approued , and confirmed from heauen by innumerable Miracles ; which *M. Andrewes* himselfe granteth , saying, *Augustino assentimur &c.* we grant with *Augustin* that the body of the Protomartyr was conueniently, or duely to be honored, after that it pleased god to worke certaine Miracles thereat

*Andr. vbi supra. p. 5*

thereat. So he; wherein besides the graunt of due honour to be done to holy reliques (whereof now I speake) I wish also to be noted, that he graunteth that Miracles were done in Gods Church in *S. Augustins* tyme, which most of the Sectaries of these daies haue hitherto denyed, affirming that Miracles ceased after the tyme of the Apostles, which they are forced to say because we exact of them to shew Miracles in their Church as an vndoubted signe of the true Church; shewing on our part the continuance thereof in our Church from the Apostles to this day, whereof sufficient experience hath bene seene in euery age, and euen now lately by innumerable cures of all sorts of diseases, at *Sichem* in *Flanders*, at *Minich* in *Bauiere*, in diuerse partes of *Italy*, and at this present at *Valentia* in *Spaine*, at the body of a holy Preist who dyed in *April* last, all so publick and so sufficiently testified to the world, that impudencie it selfe cannot deny the truth thereof.

18. So that seeing *M. Andrewes* graunteth that Miracles were done in the Church of God, for 4. hundreth yeares, and we can proue the continuance thereof in our Church vntill this day, either he must shew vs in what age they ceased after *S. Augustines* time, and why then rather then before, yea and proue also that all the miracles done in the Catholike Church euer since, haue bene diabolicall illusions; or els he must confesse, that the *Protestants* Church is not the true Church, seeing that they haue not hitherto had so much as a lame or sickd og healed in all their Congregations by the vertue of any of their profession dead or aliue, notwithstanding their liuely and strong faith whereof they are wont so much to vaunt. And this I say the rather, because I find that *M. Andrewes* is verie

*M. Andrews* granteth that Miracles were done at the reliques of Martyres in *S. Augustins* time. Many notable miracles lately done at *Valentia* in *Spayne*.

No Miracles done in the protestants Church,



silent about this point, euen when the Cardinall giueth him sufficient cause to speake thereof, who answering an obiection of the *Apology* for the Oath concerning *witchcraft* imputed to Catholikes (because they quench fire with *Agnus Deis*) sayth (a) : *Respondeo miracula diuina &c. I answere that diuine Miracles are seene only amongst the Catholikes*; and M. (b) *Andrewes* comming to answere that paragraph which beginneth with those words, left them out wholly, and setteth downe the next wordes following for the beginning of the Cardinalls text in that place, perhaps he lakt (c) paper and place for them, or tooke them for words *qua abesse poterant*, which might well be spared; for such as you may remember (d) he sayd he would leaue out sometimes.

(a) Card. c.  
12. p. 116. §.  
Respondeo.  
(b) Andr.  
14. 12. p.  
283. §. Ve-  
nificia.  
(c) Idem  
præfat ad  
Lector.  
(d) See be-  
fore chap.  
6. nu. 31.

19. But to conclude concerning *holy Reliques*, it appeareth sufficiently hereby that M. *Andrewes* graunteth as much concerning them as we desire, to wit, that they are to be *decked*, and *adorned*, *layd vp* with *honour* and *solemnitie*, *reserued* and kept in *honourable* and *holy places*, and finally that they are to be *honored*, yea and that God doth somtimes worke Miracles by the (which he cannot deny to be a notable and diuine confirmation of the honour that is done vnto them) and therefore for as much as the honour that he graunteth to be due vnto them, is neither *diuine honour* (which both he and we conclude in this case) nor *ciuill honour*, (seeing it is not done for any *temporall* or *ciuill* respect, but proceedeth out of *denotion*, and tendeth directly to the *honour of God*) he must needs graunt it to be a *religious honour*, and that the same may be exhibited with much more externall worship and reuerence then the *ciuill honour* or worship, which is due to any Prince: yea so much

much more, as respect of *denotion* and *Religion* surpasseth and excelleth *temporall* and *civil* respects: so that if *civil* honour do require corporall reuerence with cap and knee, bowing and prostrating of the body, much more doth the Religious honour due to Saints, and their Reliques require the same. Thus much for this point.

20. Whereas the *Cardinall* hauing occasion to speak of *Monks*, and *Religious women*, he saith, that their *Institute* cannot be reprehended, except we reprehend all the *Fathers* of the first 500 yeares, *M. Andrews* grāteth it to be true, for he saith that his Maiesty meāt not to reprehend the *Institute* of *Monks*, but the *Monkes* theselues, because they haue long since gone frō their *Instituts* or rule, being degenerated into *Locusts*, apud quos, saith he, *desidia nimium verè, nimium saepe in luxuriam despumant*, whose *Idlenes*, or sloath hath too truly, and too oft turned to a very *foame*, or froath of *luxurious* and *licentious* life. So he, and then he addeth, that because their *Institute* was not of the *diuine* law, but only of the *positiue*, and now gone in *merum abusum*, into a meere abuse, therefore it is worthily antiquated, or abolished amōgst the *Protestants*; wherin that which I wish especially to be noted, is, that he approueth the first *Institute* of *Monks*, and consequently must needs approue diuers important pointes of *Catholike* doctrine, and vtterly condemne his owne Religion.

21. For it is most eident that the first *Institut* and discipline of Religious life, consisted principally, as still it doth, in the obseruation of the *Euangelicall* Counsells of our Sauour, to wit, of voluntary *pouerty*, *Chastity*, and *obedience*, abnegation of a mans selfe, and *Chastisement* of his flesh, by *fasting*, *Pennance*, *wea-*

Card. c. 12.  
p. 157. §. de  
multitu-  
dine.

Andr. c.  
12. p. 284.  
§. nec insti-  
tuta.

In what  
consisted  
the religi-  
ous disci-  
plin of the  
ancient  
Monks.



(a) de vita. 446  
contemp.

*A Discouery of M. D. Andrews*

(b) Eccles.  
Hist. l. 2. c.

26.

(c) de Scri-

ptor. Ec-

cles. in Phil.

d) de haer.

l. 1. haer. 29.

(e) in Pro-

logo super

Matth.

(f) l. 1. c. 12.

(g) l. 2. c. 16.

(h) in con-

stit. Monast.

Or regul.

brevior. I-

tem de in-

stitut.

Monach.

(i) de insti-

tut. renun-

tiant.

(k) Histor.

Lausla.

(l) Histor.

religios.

(m) in scala

paradisi.

(n) Vita

Sancti

Martini.

(o) de mo-

ribus Eccl.

ca. 31.

(p) ad Mar-

cella v. r. c.

mit. Bie-

blem.

S. Dionys.

Eccles. Hie-

rar. ca. 10.

S. Basil.

Ep.

ring of hairecloath, disciplines, & diuers other Mortificati

os as it is manifest partly in the Monasterial discipline

obserued by the first *Monkes* in the Apostles time, and

related by *Philo* (a) the Jew, (as *Eusebus* (b), *S. Hierome* (c)

*Epiphanius* (d) *S. Bede* (e) *Sozomen* (f) and *Nicephorus* (g)

do testify ) and partly in the Monasticall constitutions

which are to be seene expressely set downe in *S. Basil* (h)

and often touched and mentioned by *Cassianus* (i) *Pal-*

*adius* (k) *Theodoretus* (l) *Ioanes Climacus* (m), *Seuerus Sul-*

*pitius* (n) *S. Augustine* (o) *S. Hierome* (p) and other Fa-

thers of the first 400. yeares, to omit *S. Benets* Rules

yet extant which were made in the age following. So

that *M. Andrewes* approuing the *Institutes* of the old

*Monks*, alloweth the practise of all that Catholicke

doctrine before mentioned, which other Sectaries of

this time haue hitherto condemned, derided and ab-

horred, as repugnant to the liberty of their Gospell

and their owne sensuality.

22. Besides that, he also approueth thereby *workes*

of *supererogation*, (such I mean as are not commanded,

but counselled and left to our owne free choice) and

consequently he granteth the difference betwixt a

*Counsell*, & a *Precept*, contrary to the doctrine of *Luther*

*Caluin*, and other Sectaries. Finally he alloweth vows

of *Pouertie*, *Chastity*, and *Obedience* which are, and al-

waies haue bene as it were, the link and band of

Monasticall and Religious profession, as it appeareth

evidently in the ancient Fathers, as in *Dionysius* *S.*

*Paulus* disciple, who testifieth that those who were

made *Monkes* in his time (which was the tyme of the

Apostles) made a *solemne promise* and *couenant* before

the *Altar* to renounce the world, and imbrace the

Monasticall lyfe. And *S. Basil* writing to a *Monke*

that

that was fallen, putteth him in mynd of his covenant made with God, and professed coram multis testibus, before many witnesses: and in his Monasticall rules signifieth that he which hath vowed himself to God in his Religious profession, and passeth afterward to another state of life, sacrilegi se scelere obstringit, is guilty of Sacriledg, because he hath, saith he, as it were stolne himselfe from God, to whome he had dedicated and consecrated himselfe.

Ep. 1. ad Monach.  
lapsus in fine. & in ep. ad Virgin. laps.  
Idem. reg. 14. fufius explic.  
S. Augi in psal. 75. ante finem.

23. Also S. Augustine saith to the same purpose, Nemo potius in Monasterio frater dicat &c. Let no brother or religious man that is in a monasterie, say, I will leaue and forsake it, or that it is not to be thought, that only those shall be saved who liue in Monasteries, or that others which liue abroad, do not pertaine to god, for to him that should say so, it is to be answered, illi non voverunt, tu vouisti. They haue not vowed, but thou hast vowed. So he. Finally Ioannes Cassianus who liued also in the same tyme, treating of the perfection of Religious men, and hauing said, that inestimable glory in heauen, is promised them yf they keep their Rules, and most grieuous paines prepared for them if they neglect them, concludeth, Melius est enim &c. For it is better according to the sentence of the Scripture not to vow, then to vow and not to performe it. Thus saith Cassianus, to whome I might add many other witnesses, but that it is needlesse, feing these may suffice to shew M. Andrews allowing as he doth the Instituts of the Monks of the primitiue Church must needes admit, & allow religious vowes of Pouerty, Chastity, & Obedience, whereto all Religious men are, and euer haue bene bound by their Institutes.

Ioan Cass.  
de Institut.  
renūti. li 4.  
c. 13.

24. So as it is cleare by all this, that in this one point he hath graunted diuers important points of Catho-



*Catholike* religion, yea and vtterly condemned his owne, which denyeth and impugneth all those things practised in Monasticall lyfe, according to the first Institutes thereof. Besides that it also followeth therō, that his religion is vtterly voyd of all christian perfection, which specially consisteth in the true imitation of *Christs* lyfe, by the obseruation of the Euangelicall Counsells professed and practised in Religious discipline; for which cause all the Ancient Fathers placed the highest perfection of christian Religion therein, as I haue evidently shewed in any Supplement by the

See *supl. c.*  
7. nu. 59.  
& 60.

clear testimonies of *S. Dionysius Arcopagita*, *Eusebius*, *S. Gregory Nazianzen*, *S. Basil*, *S. Chrysostome*, *S. Hierome*, *S. Augustin*, *Sozomenus*, & *S. Bernard*.

25. Therefore it litle importeth for the matter in hand what he iangleth against *Monkes*: for put the case it were true that they were all degenerated from their first institute (as it is most false, and affirmed by him without any prooffe, and therefore to be answered with a bare deniall) yet it suffiseth for the prooffe of that which I haue heere vndertaken, that the sayd institut consisted in the practise of many notable, and important points of *Catholike* religion, and that he hath by an euident consequent granted, and approued the said points, together with the institut against the currēt of the doctrine, and profession of all his fellowes; in which respect I shall not need to trouble thee, *good Reader* with any answer to the rest of his impertinēt discourse, and namely to his friuolous stale obiection, concerning the idlenes of *Monkes*, answered fully long since by dyuers *Catholiks*, and namely by *Cardinall Bellarmine* in his *Controuersies*, whereto I remit him, because I am forced to hast to an end: for otherwise

M. Andrews approving the first institute of monks approueth many important points of *Catholike* Religion. See *Card. Bellar. l. de monachis. c. 42 43. & seq.*

truly

truly, I would not only say somewhat therto, but also I would examine, and debate with him 2. or 3. other points which he toucheth, and especially what was the true cause, why monasticall profession was first abrogated amongst the *Protestants*, and why they pretending to reforme the Church in these our dayes, did rather quite abolish the institute of *Monks*, then seeke to restore it to the first integrity, if it were good at the first, and only fallen to decay, and corruption, as he signifieth.

26. For whereas he seemeth to giue two causes thereof, the one that *Monkes* were growne to be idle, and the other, that their idlenes was turned to licentiousnes; if that were true, those reformers should rather haue sought to redresse the abuse, and to reduce the *Monkes* to their first rules, then to antiquate the whole *Institute*, which being grounded vpon the holy Scriptures, the expresse Counsels of our Sauour, and the example of his lyfe, was ordeyned (b) by the Apostles (as I haue shewed in my Supplement) and doth conteyn in it all true Christian perfection according to the opinion of all the Fathers, in which respect it could not by any humane authority be lawfully abrogated, and taken quite out of the Church. Besides that it is euident that the Ringleaders in that pretended reformation, I meane *Luther*, *Oecolampadius*, *Bucer*, *Peter Martyr*, *Ochinus*, *Michonius*, *Menius*, *Musculus*, *Pelicanus*, *Pomeranus*, and *Munsterus*, being all of them *Votaries*, that is to say *Monkes*, *Fryars*, and religious men, abolished the *Institutes* of monasticall lyfe, only because they themselues were so transported with the fury of lust, and sensuality, that they could no longer indure the restraint therof in religious discipline.

(b) See Supplement Chap 7. n. 58 59.

60.



27. And therefore they resolued not only to teach most beastly and fleshly doctrine tending to all liberty of the flesh ( as that, it (a) is no more possible to live chaste, then to live without meate. That (b) if the wyfe will not come, let the maid come. That Polygamy or the hauing of many wiues at once, is (c) not forbidden in the new law : Yea and that it is not lawfull for a man to (d) pray for the giift of Chastity, except he surely know that God will giue it him: ) They resolued I say not only to teach this beastly and Mahometicall doctrine, but also to incite men therto by their examples, euen with the damnable breach of their owne vowes, (e) *habentes damnationem quia primam fidem (f) irritam fecerunt*, hauing damnation because they broke their first faith, as S. Paul said of the yong widdowes, who after their vowes of chastity, had but only a wil and desire to marry, wheras these deformaters hauing bound themselues both to Chastity, and Monasticall lyfe by (e) 1. Tim. *solemne uowe*, abandoned both the one and the other, and ( as S. (g) Basil saith of such ) did seek to couer (f) *stupri scelus honesto coniugij nomine*, the wickednes of whoredome with the honest name of Marriage, most of them taking harlots vnder the name of wiues.

28. So as M. Andrewes may see who were indeed those *Locusts*, whose slothfull idlenes turning to a froath of licencious lyfe destroyed monasticall perfection and profession amongst the Protestants, to wit, the very first Apostles, and Euangelists of their Ghospell, I meane the *votaries* aboue named, and other such of their humour, and crew, who being weary

(a) Luther in colloqu. Germanic. de matrimonio. (b) Idem. to. 8. de matrimonio. fol. 119. (c) Idem de Bigamia Episcop. proposit. 62. Itē Ochinus dialog. l. 2. dial. 21. See Caluino-turcis. l. 2. cap. 11. (d) Bucer in cap. 1. & 19. Mat. (e) 1. Tim. 5. (f) Tertul. lib. de monogam. c. 13. S. Epiphanius lib. 2. haeres. 61. in fine. S. Chrysost. hom. 19. in 1. Cor. 7. & in 1. Tim. 8. hom. 15. S. Aug. in Psal. 75. Itē Concil. Carthag. 4. can. 104. (g) S. Basil. de vera virginitate. The first Euangelists of the Protestants Ghospell, were the true *Locusts* that destroyed religious profession and perfection.

weary of the severity of Monasticall discipline became *Apostata's*, and *renegats*, and the better to cloake and excuse their owne *Apostasy*, not only sought to abrogate all monasticall discipline, but did also set abroad the new doctrine which M. *Andrewes* and all other *Protestants* now professe, and therefore it is easie to iudge what good fruit such bad trees could yield, and consequently from what spirit as well the abrogation of *monasticall* profession amongst the *Protestants*, as their whole doctrine proceedeth. And thus much for this point.

29. The Cardinall to proue that the name *Catholike* doth most properly belong to them that liue in the vnitie, and obedience of the Roman Church, allea- geth S. *Ambrose*; who hauing declared that his brother *Satyrus* being by shipwrack cast vpon a coast where there were many *Schismatiks* called *Luciferians*, asked the Bishop of the place, *whether he did agree with the Catho- like Bishops*, and explicated the same presently saying, id est, *an cum Romana Ecclesia consentiret*, that is to say, *whether he agreed with the Roman Church*, whereto M. *Andrewes* answereth that *Ambrose* did aske the Bishop with great reason *whether he agreed with the Roman Church*, *sciebat enim Episcopum tum Romæ Catholicum*, for he knew that the Bishop of Rome then was a *Catholike*. So he; wher- in he granteth consequently that the Pope is supreme and vniuersall Pastor of the whole Church, for that must needs follow of his grant; seeing it is euident that he who then was Bishop of Rome, and whom he alloweth for *Catholik*, had, and exercised a supreme and vniuersall authority; to which purpose it is to be considered who was Bishop of Rome at that time; wher- to M. *Andrewes* himselfe giueth vs no small light, sig-

That the name *Catholike* be- longeth only to the Apo- stolike Roman Church, & to the children thereof.

*Andr. c. 50*  
*pag. 125.*  
*9. Quod*  
*affert.*



misying presently after, that *Liberius* was Bishop a little before him; and sure it is, that *Damasus* succeeded *Liberius*, and reigned many yeares, who therefore must needs be the Catholike Bishop that M. Andrewes meaneth.

(a) See  
Chap. 4.  
nu. 57. 58.  
& sequent

(b) Ibid.  
nu. 61.

Magdeb.  
cent. 4. c.  
10.  
Socrat. l.  
4. c. 30.

(c) Cap. 4.  
nu. 62.

(d) Ibid.  
nu. 63.

(e) Ibid.  
nu. 58. &  
59.

30. Now then what authority *Damasus* had, and exercised during his raigne, it appeareth sufficiently by that which I signified before concerning him and his supremacy, in the 4. (a) Chapter, where I shewed that the same was acknowledged not only in *Affrick*, by the Bishops of 3. *African* Synods, who in a common Epistle to him, gaue cleare and euident testimony thereof, but also in the East Church, euen by the chief *Patriarkes* therof, to wit, by (b) *Peter* the holy Bishop of *Alexandria*, who immediately succeeded *Athanasius* and being expelled from his Church by the *Arians*, fled to Pope *Damasus*, and by the vertue and authority of his letters was restored to his seat, as the *Magdeburgians* themselues do relate, out of the Ecclesiasticall histories. And in the Church of *Antioch*, his authority was acknowledged by *Paulinus* Bishop therof, receiuing instructions and orders from him, for the absolution of *Vitalis* the Heritick. Also afterwards (d) *Theophilus* Bishop of *Alexandria*, and *S. Chrysostome* Bishop of *Constantinople*, were suters to him to obtain pardon for *Flavianus* Bishop of *Antioch*, as may be seene more particularly in the fourth Chapter of this Adioynder, where I haue also set downe the cleer(e) testimonies of some Fathers, who liued at the same time, and euidently acknowledged his supremacy.

31. So that M. Andrewes granting that Pope *Damasus* was a Catholike Bishop, and that the Church of *Rome* was in such integrity vnder him, that *S. Ambrose* had

had reason to hold none for *Catholickes*, but such as held vñion therewith. It must needs follow that the supreme and vniuersall authority, which Pope *Damasus* had and vsed, was not vsurped, but due to him, & his Sea, and consequently to his successors. And whereas *M. Andrewes* signifieth that the *Roman Church*, and Bishops were not alwaies in the like integrity, that they were at that time, to wit, neither a little before in the time of *Liberius*, nor shortly after in the time of *Honorius*, because both of them subscribed to heresy, (as he saith) I will not now stand to debate that point with him, both because I should digresse too much from the matter in hand (having here vndertaken to shew what he granteth in fauour of *Catholicks*, & not to disproue what he denieth or affirmeth otherwise) as also because he may see those old and stale objections fully answered by the *Cardinall* himself in his *Cōtrouerfies*, not only concerning those two Popes, but also touching all the rest, whom our aduersaries were wont to calumniate in like manner, and therefore I remit him therto.

*Bellar. de Pont. Rō. l. 4. ca. 9. & 11.*

32. There followeth presently after a large and liberall grant of *M. Andrewes* right worth the noting. For whereas the *Cardinall* still prosecuteth the same matter (touching the application of the name *Catholike* to the *Roman Church*) and having produced the precedent authority of *S. Ambrose* remitteth his Reader for further prooffe therof, to the last page of his (a) former Booke (which was his Answer to the *Apolo- logy* for the Oath) it is to be vnderstood, that in the said book and page, he proueth by the authority of 3. An- cient Fathers (to wit (b) *Pacianus* (c) *S. Cyrill* and (d) *S. Augustine*) that the name *Catholike* is a most true

(a) *Idem Resp. ad Apolog. p. vli.*  
(b) *Pacian. Ep. ad Sympronian.*  
(c) *S. Cyprian. Hier. c. 18.*  
(d) *Aug. in lib corra- ep. Funda- mē. cap. 40.*



Andr. c.  
s. p. 125.  
Nam quæ.

and proper note of the true Church, and that it could neuer be vsurped by Hereticks, yea and that our aduersaries themselves (namely in the *Apology* for the Oath) do so call vs, and distinguish vs from themselves by that name, and do consequently acknowledge vs to be members of the true Church, whereto M. Andrews answereth thus: *Nam quæ in extrema pagina &c.* For as for those things which the Cardinall wrote in the last page of his former booke, and would gladly haue his Reader to see, *fatemur omnia*, we graunt and acknowledge them all. So he. Whereby he granteth that we being called *Catholiks*, euen by our aduersaries themselves haue the true signe & note of the true Church, and are therefore true members thereof, and that he and his fellowes, who haue not the same note are *Heretikes* or *Schismatiks*. For this is in effect the Argumēt of the Cardinall, grounded ypon the authority of the Fathers aforesayd, which (you see) M. Andrews graunteth saying, *fatemur omnia*.

Andr. vbi  
supra.

M. Andr.  
his distin-  
ction hel-  
peth him  
nothing.

33. And albeit he seeketh presently an euasion, by a distinction, yet it helpeth him nothing, for thus he saith. *Nec de nominis honore lis ulla, sed utri è re magis nomen habeant*, neyther is there any contention (betwixt vs) about the honour of the name, but whether of both haue the name (deriued) from the thing. So he, allowing vs as you see, *the honor of the name* (for the which he saith they do not contend with vs) and calling in question only to whome belongeth the thing, signified by that name, whereas neuertheles it is euident, that according to the authorities alledged and vrged by the Cardinall out of the Fathers, *the name* and the thing expressed by the name do alwaies so cōcur, that they are neuer separated; for which cause those Fa-  
thers

thers do hold and teach, that the very name, and word *Catholyke* is an euident note, to distinguish the true *Catholyke* faith and Church, from the false doctrine and Congregation of *Heretickes*, which they could not do, if some might haue only the name *Catholyke*, and others the faith, or Church which it signifieth.

34. And therefore *S. Augustine* in the place alledged by the Cardinall, saith that the very name *Catholyke* held him in the *Catholyke* Church: *quod* (saith he) *non sine causa inter tot hareses ista Ecclesia sola obtinuit, which name this Church only hath obtayned amongst so many heresies not without cause.* So saith *S. Augustine*, whereto the other Fathers, which the Cardinall also cyteth, do agree, all teaching that heretikes or hereticall congregations neuer did or could vsurpe the name *Catholyke*, but that the same hath alwayes been, and euer shall be peculiar to the true Church; wherby they teach euidently that the name, and the thing signified by the name do euer concur. So as *M. Andrews* granting not only the Fathers doctrine in this poynt, but also giuing vs freely the honour of the name, alloweth vs to haue the thing expressed by the name, and so in conclusion with his *fatemur omnia*, he acknowledgeth vs for true *Catholyks* and himselfe, and his fellowes for *heretikes*, and therefore I may well say vnto him with our Sauour in the Ghospell *ex ore tuo te iudico seruo nequam.*

*Aug. vbi supra. Item de vera religione c. 7.*

*Luc. c. 19.*

35. And the lyke I may also say concerning his grant in another matter, to wit, that our Bishops are true Bishops, and that the Protestant Bishops of *Englad* had their ordination from ours, yea from 3. of ours (for so he giueth to vnderstand) whereupon he also inferreth

*Andr. c. 7. pa. 163. Nam de nostris*



inferreth, that he and his fellow-*Superintēdents* haue a true ordination and succession from the Catholike Church, whereas the quite contrary followeth vpon his grant, for if our Bishops be true Bishops (as hauing a true successiō from the Apostles) and that the protestant Bishops haue no other lawfull ordination but from ours, two consequents do directly follow thereon, the one; that we haue the true Church and doctrine if *M. Andrewes* his fellow and friend *M. Barlow* (b) say true, who in his famous sermon (mentioned by me (c) els where) affirmeth, the *Successiue propagation of Bishops* from the Apostles, to be the *mayne roote of Christian Society* (according to *S. Augustine*) and the *mayne prooffe of Christian doctrine* (according to *Tertullian*) as I haue shewed amply in my (d) Supplement, and proued thereby that *M. Barlow*, and his fellowes are (e) *heretykes* and *Schismatikes*. The other consequent is, that if the English *Protestant Bishops* had no other lawfull ordination then from the Catholikes, they had none at all; for that at the chāge of religion in *Queen Elizabeths* tyme, they were not ordayned by any one Catholyke Bishop and much lesse by three (as *M. Andrews* saith they were) but by themselues, and by the authority of the Parliament as I haue also declared at large in my Supplement (f). Where neuertheles, I am to aduertise thee, good Reader, of an error not corrected amongst the faults escaped in the Print. For, whereas it is said there, *they had almost seduced an Irish Archbishop, and perswaded him to consecrate some of them Byshops, there want certaine wordes, to wit, a Welsh Bishop, hauing in vaine solicited*, which wordes, are to be inserted thus; they had almost seduced a *Welsh Bishop* (hauing in vaine solicited

(b) *Barl.**Ser. an.*

1606. 27.

*Septemb.*

(c) See be-

*fore chap.*

6. nu. 77.

(d) See Sup-

*pl. Chap.*

4. nu. 54.

55. &amp; seq.

(f) *Suppl.*

ca. 5. nu.

2. 3. 4. &amp;

5.

cited an Irish Archbishop) and perswaded him to consecrate some of them Bishops after the Catholike manner, &c. And agayne a litle after, whereas it is said thus; *seeing the Irish Bishop would not performe his promise, they resolved to ordaine themselves &c.* there want also these words, *consent, nor the Welsh Bishop;* which words are to be added thus: *seeing the Irish Bishop would not consent, nor the Welsh Bishop performe his promise, they resolved to ordayne themselves.* Thus, I say, it should be corrected.

36. Whereby it may evidently appeare what a beggarly Church and Clergy they then had, and still haue: for hauing then not so much as any pretended Archbishop, or Bishop of their owne profession, they were forced to begg their consecration euen of the Catholikes their aduersaries, and hauing solicited an Archbishop in vaine, and being out of hope to haue the consent of a Metropolitan to their ordination, & much more to be consecrated by 2. or 3. Bishops, according to the ancient Canons of the Church, they determined, as I may say, to play small game, rather then to sit forth, being desirous to haue some kind of ordination from any one Catholik, though inferiour Bishop, yea and in fyne they sought to haue it from such a one, as was held to be the simplest man that then was, or perhaps euer had bene of the English Clergy; for so indeed was esteemed the Bishop of Landaff, whome they had almost inueygled, and induced to serue their turne. But Almighty God out of his infinite prouidence so disposed (for the eternall shame of their pretended Prelacy, and Clergy) that he also in the end refused to do it, vpon a sharp message which he receaued from Bishop Bonner then Prisoner, who being Bishop of

What a  
beggarly  
Church &  
Clergy the  
Sectaries  
haue in  
England



» London (and consequently chiefe Bishop in the province  
 » of *Canterbury* by the death of *Cardinall Pole Archbishop*  
 » thereof,) sent one *M. Cosen* his Chaplen to the sayd  
 » Bishop of *Landaff* to threaten him with excommunica-  
 » tion in case he did consecrate any of them, whereupon  
 » he desisted from his purpose, and they resolved to or-  
 » dayne, and consecrate one another, and so they did,  
 » as I haue signified in my Supplement, vpon the testi-  
 See Supl. mony of one that was an eye-witnes of what passed  
 vbi supra amongst them at their ordination, to wit, *M. I. Thomas*  
 nu. 5. *Neale* a graue man, well knowne, no doubt, to many  
 yet liuing in *Oxford*, where he was many yeares after  
 Reader of the *Hebrew Lecture*.  
 » Whereupon I inferre two things, the one  
 » that they haue no Clergy nor Church; for hauing no  
 » Bishops, they haue no Priests, (because none can  
 » make Priests but Bishops) and hauing neither Bishops,  
 See Supl. nor Priests, they haue no Clergy, and consequently no  
 vbi supra Church, as I haue shewed in my Supplement out of *S.*  
 nu. 6. *Hieron. Hierome*. The other is, that *M. Andrewes*, and his  
 S. Hieron. aduers. Lucifer. fellowes are neyther true Bishops, nor haue any suc-  
 » cession from the Catholike Church (as he sayth they  
 » haue) nor yet any lawfull mission, or vocation, and  
 John. 10. that therefore they are not those good shepheards which  
 » (as our Saviour saith) enter into the fold by the dore, but  
 » fures & latrones, theeuers and robbers, who clymbe vp ano-  
 » ther way, or breake into it by intrusion and force, vt  
 » mactent & mordant, to kill, and destroy the flocke, and  
 » so they are rotten boughs broken of from the mayne roote  
 (c) See be of Christian society, and consequently heretikes and  
 fore nu. 35. schismatikes, as well by *M. Barlowes* ground before (c)  
 also suppl. mentioned, as according to *M. Andrewes* his owne  
 chap. 4 nu. 54. & graunt; els let him name vnto vs those 3 Catholike  
 seq. Bishops

Bishops who (as he saith) consecrated their first Bishops, at the change of religion in Queene Elizabeths tyme, Luc. 19 which I know he cannot doe, and therefore I conclude of him in this point, as I did in the last, *ex ore tuo te iudico*.

38. And this truly might suffice to shew how he fortifieth our cause, and ouerthroweth his owne; but that, besides diuers other points which I might handle to this purpose (and am forced to omit for lack of tyme) there is one, whereof I promised in the last (b) Chapter to say somewhat, to wit, his doctrine touching the Kings Ecclesiasticall Supremacie, which in verie truth he abaseth, disgraceth, and vtterly supplanteth, whiles he seeketh, or at least pretendeth to confirme, and establish it, as hath partly appeared already by his graunt that our Saviour made *S. Peter* head of the Apostles, to take away all occasion of Schisme, yea and that he gaue him as much authority as was necessary to that end, whereupon I inferred necessarily that not only *S. Peter* but also his successours haue all that power, and authority which we attribute vnto them (as may be seene in the third Chapter (d) of this Adioynder) and vpon this it followeth also directly that no temporall Prince is Supreme head of the Church. But his opinion concerning the Kings Ecclesiasticall supremacy will be much more manifest, if we consider what a poore conceipt he hath of it, and how he abaseth it, being so farre from graunting it, to be a principall article of faith, (as we hold the Popes Primacy to be) that he saith it is, *ne articulus quidem*, not so much as an Article, *utpote de exteriori modo regimine &c.* as of a thing which concerneth only the externall gouernment of the Church, so far forth as it requireth, and ad-

(b) Chap. 6.  
nu. 81.

(d) Chap. 3.  
nu. 37. &  
sequens.

What a  
poore con-  
ceipt M.  
Andrews  
hath of  
the Kings  
ecclesiasti-  
call supre-  
macy.

Andr. c. 2.  
pag 21. f.  
Nequitiam



*Ibidem.*

mitteth humane help, and authority. And therefore he placeth it not amongst points which are to be believed, but amongst matters of perswasion, such I meane as we are perswaded to be true; and therefore he saith, *nec sic singula trahimus ad fidem &c.* we do not so draw all things to faith, it sufficeth for some heads or points of religion to believe them with the Apostle, and of some others to be perswaded only, quæ tamē infra fidē substant, which neuertheles are beneath, or under matters of faith. Therefore it is inough if it be without the compasse of faith, so that it may haue place only amongst orthodox, or true do-

*Ibid. p. 29.*§. At  
recepta.The Ec-  
clesiastical  
Suprema-  
cy of tem-  
porall

Princes,

may be in

M. An-

drews his

Pater no-

ster but is

not in his

Creed.

*ctrine.* So he; and to the same purpose he also saith in another place, that it is a truth, but *extra symbolum*, out of the creed, so that it may perhaps be come into his *Pater noster*, but is not yet into his Creed. Whereupon diuers things might be inferred worth the noting; but I will touch only two or three.

39 .

If the Kings Supremacy be not a matter of Faith, then is it neither expressly taught in Scripture, nor necessarily deduced from it; for if it were, then must it needs be a matter of Faith, and therevpon it followeth that although M. Andrews doe alleage Scripture to proue it, yet he himselfe is of opinion that it is but only probably gathered out of Scripture, and consequently that a man may without daunger of damnation, choose whether he will believe it or no. For of things which are in Controuersy, and not defined, but only probably gathered out of Scripture, a man may without daunger of his soule adhere to eyther parte, which truly may serue for a great Motiue to all Protestants to make small account of the Kings Ecclesiastical Supremacy, otherwise then in respect of the temporall Lawes, especially

cially seeing that so great a Doctor as *M. Andrews*,  
(who pretendeth expressly to maintaine and defend it) teacheth, that it is no matter of faith. Besides that I cannot see how he can approue the Oath of the Kings *Ecclesiasticall Supremacy*, to be lawfully redred or taken, as of an vndoubted truth, if it be no matter of faith. For he that sweareth a thing to be simply true, which he doth not certainly believe, but only is probably perswaded that it is true, sinneth in the opinion of the Diuines & Canonists. Wherupon it followeth that *M. Andrews* who holdeth the Kings Supremacy to be no matter of faith, but only a probable truth, can neither lawfully take the Oath of the said Supremacy, nor iustly approue it to be exacted of any, and this will be as cleere as the Sun, if we consider by what Scriptures he laboureth to proue the Kings Supremacy, wherby we shall easily see that the same is not so much as probably gathered out of Scripture, and therefore not to be held for an vndoubted truth, and much lesse to be sworne for such.

The oath of the supremacy vnlawful, if the supremacy be no matter of faith

*Aureol. in 3. dist. 391 Ang. verb. periurium. See Nauar. manuale c. 12. nu. 3. Suarez de relig. Tom. 2. li. 3. ca. 4. nu. 7.*

40. For wheras the Cardinall obiecteth that it is a new doctrine, taught first in the time of King Henry the 8. who first tooke vpon him the title of *supreme head of the Church*, *M. Andrews* denieth it saying, *tantum abest &c.* It is so farre from being (so new as the Cardinall saith (to wit) a thousand five hundred yeares after Christ) that it was a thousand five hundred yeares before Christ was borne. Neither was Henry the 8. the Authour of that in our age, but Moyses in his, who hauing put off (or laid away) his Priesthood, was neuerthelessse aboue Aaron: and when he gaue to the King the Law, he gaue him withall the chiefe power to keepe Religion (which is the first and chiefe part of the Law) and to

*Card. c. 1: pag. 7.*

*Andr. c. 1. p. 22. §. Sed nec:*



M. Andrews his  
grosse ignorance.

cause it to be kept. So he. Wherein he giueth two reasons or groundes out of the old Law, for the spirituall Supremacy of temporall Princes. The one because *Moyſes* laid aside his *Priesthood* (and being therefore but a temporall man) was superiour to *Aaron*. And the other, because he gaue to Kings, the chief power and charge of Religion, when he gaue them the copy of the Law.

S. Aug.  
Quaest. in  
Leuit. li. 3.  
quaest. 23.

41. In the former point of the two, he notably bewrayeth his owne ignorance, in saying that *Moyſes* laid aside his *Priesthood*, or ceased to be *Priest*, after he was once *Priest*, as if *Moyſes* his *Priesthood* had bin like to the Ministry of the *Protestants*, which may be put of and on like a Ierkin, or a Cloake when they list, whereas his *Priesthood* was so permanent and inseparably annexed to his person, that albeit he might cease from the execution of the function, yet he could neuer put off the power of his *Priesthood* during his life. Besides that he was so farre from putting off his *Priesthood*, that he was not only still *Priest* after *Aaron* was consecrated, but also (as *S. Augustine* teacheth expressly) chief *Priest* either togeather with *Aaron*, or els aboue him. *Ambo*, saith he, *tunc summi Sacerdotes erant: both Moyſes and Aaron were the high Priests, or rather was not Moyſes high Priest, and Aaron vnder him?* Thus saith *S. Augustine*, wherby you see how weake and seelly is *M. Andrews* his first reason grounded vpon his own ignorant conceipt, that *Moyſes* left off his *Priesthood*, and that neuertheles he was still superiour to *Aaron*, being a meere temporall Prince (for if he meant not so, his argument, for the temporall Princes supremacy is not worth a rush:) but you haue heard out of *S. Augustine*, that *Moyſes* was not only a *Priest* after the  
Conse-

Consecration of *Aaron*, but also *chief Priest*, I meane  
about *Aaron* in which respect it may be thought that  
God commaunded *Moyſes* & not *Aaron* to cloath Ele- *Num. 29*  
*azar Aarons* Sonne with *Aarons* vestments in the pre-  
ſence of *Aaron* himſelf, to ſucceed him in the office  
of high Priest.

4. In his ſecond reaſon ( concerning the chiefe  
power and charge of Religion giuen to Kings by *Moy- M. An-*  
*ſes* together with the copy of the Law ) he ſheweth *drews his*  
moſt euident and notorious malice in the maniſeſt a- *notorious*  
buſe & corruption of Scripture, no ſuch thing, but ra- *malice in*  
ther the cleane contrary, being to be gathered out of *the abuſe*  
that place of *Deuteronomy*, where *Moyſes* ordayned *of holy*  
that the copy of the Law, ſhould be giuen by the *Scripture*  
*Prieſtes*, to the future Kings. I ſay future, for that *Deut. 37*  
there was no King ouer Gods people in the time of *Sec. 6. 111.*  
*Moyſes*, nor of 400. years after, as I haue ſignified in the *68. 69. 70.*  
laſt Chapter, where I alſo charged as wel *M. Andrews* as  
*M. Barlow* with the euident abuſe of this place of holy  
Scripture in diuers reſpects, and therefore I beſeech thee  
*good Reader*, take paines to reuiew what I haue ſaid  
there, if thou doſt not well remember it. So as I  
may now conclude vpon theſe two reaſons of *M. An-*  
*drews*, that he is both an *ignorant* and a *corrupt Doctour*:  
ignorant in affirming that *Moyſes* laid away his *Prieſt-*  
*hood*, and corrupt in notably abuſing the holy Scri-  
ptures.

And whereas he very oft recurreth for  
the proſe of this point to the examples of the Kings in  
the old Teſtament, I haue ſufficiently answered thereto  
in my Supplement, where I haue proued firſt, that  
the law of *Moyſes* did expreſſely and maniſeſtly giue  
to the high Preiſt the ſupreme authoritie not only in  
mat-



(g) *Ibid.*  
nu. 34. &  
seq.

(h) *Ibid.*  
nu. 32. &  
seq.

(i) nu. 44.

(k) nu. 45.

& 50.

(l) nu. 49.

& seq.

(m) nu. 39.

& seq.

(n) nu. 28.

& seq.

(o) nu. 53.

54. 55. &

56.

(p) See sup.

Chap. 1. nu.

81. & 84.

It cannot

be hewed

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Kings af-

ter they

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uernment

of the

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matters of religion, but also even in temporall affaires; forasmuch as concerned the decision of doubts and difficult questions. Secondly that the (g) *Kinges* were not at their institution exempt from this law, but rather commanded to obserue it. Thirdly that the (h) particuler examples which he and others are wont to alledg of *Iosua*, (i) *Dauid*, (k) *Salomon*, (l) *Ezechias* (m), and *Iosias* doe make nothing for their purpose, & that diuers other (n) examples do clearly proue the contrary. And lastly that although it were true, that *Kings* were superiour to *Preists* in the old law, yet it doth not (o) follow thereon that they are so now also in the new law, as well because the law of *Moyse* (at least the iudiciall and ceremoniall part thereof) was wholly abrogated by the law of *Christ*, as also because our Sauiour ordained a new and farr more excellent *Priesthood*, & manner of gouernment in his Church, which beginning in the *Apostles* and spirituall *Pastors*, was continued also most euidently in them for 300. yeares, without interruption (to wit during the paganisme of the Emperours) and no new cōmission euer since that tyme knowne to be given by *Christ* to *Kings*, whereby they were authorized to take vpon them the gouernment of the Church.

44. So that I am to demaund of M. *Andrews* (as I also did of M. *Barlow* in my (p) *Supplement*) how, and by what Commission the supreme authority in Ecclesiasticall affayres was transferred from the *Apostles* and their Successors, to *Kings* after they were Christened; seeing that they can neither claime any succession therein from the *Kinges* of the old law (which as I haue said was quite abrogated by *Christ*) nor pretend any new authority giuen the in

in the new lawe, it being most manifest that all the texts of Scripture, which *M. Andrewes* or other of our aduersaries doe, or can alleage for the spirituall Supremacy of temporall *Kinges* out of the new Testament, do ordeyne obedience to the Pagan Princes that the raigned, no lesse then to others, which therfore cannot be vnderstood to concerne spirituall matters, and much lesse to make them heades of the Church, except *M. Andrewes* will be so absurd to say, that the most wicked Emperours, *Tyberius*, *Caius*, *Claudius*, and *Nero* were heades or supreme Governours of the Church, and that they could commaund and ought to be obeyed in spirituall and Ecclesiasticall affayres.

45. Now then seeing *M. Andrewes* neither bringeth, nor is able to bring, any other proofes then these out of the old or new Testament for the Ecclesiasticall Supremacy of *Kinges*, I may well conclude, that as he hath great reason to hould it for no matter of faith, and therfore not to admit it into his Creed (as being neither expressely taught in Scripture, nor necessarily deduced from it) so I may with no lesse reason aduise him also to put it out of his *Pater noster* (if it be gotten so farre into his bookes) seeing it is not so much as *probably* gathered out of Scripture; in which respect also I am to put him in mind of a rule giuen by himselfe in another question, to witt, that nothing is to be admitted and practised in the Church, whereof some precept is not to be shewed in holy Scriptures, for so doth he tell vs concerning prayer to Saints, saying, *non audemus vota nostra &c. We dare not direct our prayers to Saints, because we haue no precept thereof, hauing a precept in expresse wordes. Quod tibi praecepero hoc tantum facies, Thou shalt only do this which I shall command thee, Verum*

The Ecclesiasticall supremacy of temporall Princes excluded by a rule of *M. Andrewes*.  
Andr. c. 2.  
pag. 37. 45



whereupon we dare only doe that whereof we haue a precept:

46. Thus sayth he, and therefore according to this his owne rule, I must now exact of him to shew vs some precept whereby the Kings spirituall Supremacie is commaunded or ordeyned in Scripture; but this he acknowledgeth sufficiently he cannot do, seing he teacheth that we are not bound to believe it as an article of faith but to be perswaded only that it is a truth, which he neither could, nor as I thinke, would say if he could shew any precept or commaundement of it in Scripture. And this being so, how then dare he and his fellows admit it into their Church, seeing he sayth, *Id tantum audemus facere &c.* we dare only doe that whereof we haue a precept? And how can he approue that men should be compelled to sweare it as an vndoubted truth, when neuertheles it is no matter of faith (by his owne confession) nor hath any ground in Scripture, (as I haue shewed) and much lesse is ordeyned and commaunded in Scripture, and therefore, according to his owne rule, not to be admitted & practised in the Church, and consequently not to be ratified by a solemne Oath for an infallible verity, as if it were one of the most important Articles of our Creed.

47. But yet let vs examine the matter a litle further & sound the depth of M. Andrewes his doctrine concerning the Kings Ecclesiasticall Supremacy, I doubt not but we shall find that he is neither good *English Protestant*, nor yet a good subiect; for if it fall out that his doctrine agreeeth not with the moderne Lawes and Statuts of the Realme, he is neither of both, seing that according to the doctrine of *English Protestants*, none can be accounted to be of their congregation, neither yet a good subiect who belieueth not the Kings Supremacy

macy as it is taught, and ordeyned by the Statutes of King Henry the 8. King Edward the 6. and the late Queene Elizabeth: but this M. Andrewes doth not, for he doth not allowe the King any spirituall power at all, teaching expressly that the King himselfe acknowledgeth, *non se aliter esse supra Ecclesiam quam uti nutritivo & tutor. That he is not otherwise ouer the Church, but as a foster-father and defender.* Which he also explicateth adding, *ut eam scilicet nutriet & tueatur*, that is to say, *to the end that he may nourish and defend it*, to which purpose he also sayd (d) before (as you haue heard) that the Kings Supremacy is no matter or article of faith, because it concerneth only externall gouernment so farre forth as the Church requireth, & admitteth humane help & authority.

48. Therefore whereas in the gouernment of the Church, two things are specially considered, the one internall and diuine, and the other externall and humane, the former (which is a spirituall & heavenly power, communicated by almighty God to man) he excludeth from the Kings Supremacy, and admitteth only the latter, which is a meere externall and humane power; and the same also, *non aliter*, no otherwise, then for the nourishment and defence of the Church, so as you see he acknowledgeth therby no other power ouer the Church, but only externall, humane, and temporall, whereto I make no doubt but all the Puritans in England and Scotland will subscribe; neither do the Catholiks deny, but affirme and teach, that Kings are bound to nourish the Church with their purses, and defend it with their power and authority; as all or most Christian Kinges at their Coronation are sworne to doe. And not only Christian Kings haue this power, but also any Pagan Prince hath, and may exercise the

M. Andrewes doth not allow any spirituall authority to the King.

Andr. c.

14. p. 323.

lin. 33.

NA. M. c.

22. v. 11.

14. p. 323.

(d) nu. 37.

14. p. 323.

ibid. c. 1. p.

22. v. 11.

tamen v. 11.

14. p. 323.

What manner of Ecclesiastical power M. Andrewes acknowledgeth in temporall Princes.

14. p. 323.

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14. p. 323.



same, as the Kings of *China* and *Persia* (the one a *Pagan* and the other a *Mahumetan*) doe at this day.

A Pagan  
Prince  
hath as  
much au-  
thoritie  
ouer the  
Church,  
as M. An-  
drewes  
alloweth  
to his Ma-  
iestie.

An. 26.  
Heu. 8.  
c. 1.

The Par-  
liament  
Statutes  
giue spiri-  
tuall au-  
thority to  
the Kings,  
& Queens  
of En-  
gland.

49. For the King of *China* nourisheth, and defendeth the Church of Christ in the Colledges and Residences of the Fathers of the *Society*, not only in his principall City called *Pachyn* (where he keepeth his Court) but also in diuers other partes of his Dominions, giuing them mayntenance, Immunities and priuiledges, and shewing them many other particuler fauours. As also the King of *Persia* doth the lyke to the *Carmelitan* Fathers in his Country, though I think no man will say, that these Kinges haue any spirituall power ouer the Church of Christ, as our late Statutes haue giuen to our Kinges; which may appeare by a Statute of King *Henry* the 8. whereby it was ordayned in these wordes: *Be it enacted &c.* that the  
 “ King our Soueraigne Lord, his heires, and successors  
 “ Kinges of his Realme, shall be taken, accepted, and  
 “ reputed the only supreme head of the Church of  
 England, called *Anglicana Ecclesia*, and shall haue and enioy, annexed and vnited to the Imperiall Crowne of this Realme, as well the Title, and stile thereof, as all Honours, Dignities, Preheminences, Iurisdicions, Priuiledges, Authorities, Immunities, profits and commodities to the said Dignitie of supreme head of the same Church belonging So saith the Statute, which  
 “ must needes be vnderstood to giue spirituall authority, when it giueth all that Power, Dignity, and Iurisdiction which belongeth to the head of the Church.

50. For seing that the Church is a spirituall & Ecclesiasticall body, it must needes bee gouerned by a Spirituall and Ecclesiasticall power, residing in the head thereof. And therefore it was also enacted by our

Parlia-

Parliaments that King Henry might not only visit all Ecclesiasticall Persons, & reforme all kind of errours, *ibidem*; heresies and abuses in the Church of England, but also assigne 32. persons to examine all manner of Canons, constitutions and ordinances Prouinciall and synodicall. And further to set in order and establish all such Lawes Ecclesiasticall, as should be thought by him, and them conuenient to be vsed, and set forth within his Realme and Dominions, in all spirituall Courts, and Conventions, and that such Lawes, and Ordinances Ecclesiasticall, as should be deuised, and made by the Kings Maiestie, and these 32. persons and declared by his Maiesties Proclamation vnder his great Seale, should be only taken, reputed, and vsed as the Kings Lawes Ecclesiasticall &c.

51. Furthermore King Henry made the L. Cromwell his Vicar generall for the exercise of his spirituall, and Ecclesiasticall Iurisdiction, by vertue whereof the said L. Cromwell ordayned Ecclesiasticall Lawes, or iniunctions and published them vnder the Seale of his Vicariat, directing them to all Archbishops, Abbots, and the rest of the Clergy. And albeit Queene Elizabeth did not vse in her stile, and Title, the name of supreme head, as K. Henry and K. Edward did (but of Supreme Gouvernesse) yet it is euident that she did hold the same and all the authoritie belonging thereto, to be no lesse due to her, then to her Father, seing that in her first Parliament she reuiued her Fathes Lawes concerning the same, ordaying, that all and euery branch, word, and sentence of the sayd seuerall acts, and euery of them, should be iudged, decemed and taken, to extend to her Highnes, her heires, and successours, as fully, and largely, as euery of the same act, or any of them did extend to the said K. Henry the 8. her Highnes Father. Whereby it

The Lord Cromwell Vicar General to K. Henry the 8. for the exercise of his spirituall Iurisdiction,

An. 1. Elizab. c. 1.



appeareth that as well the Title of *Supreme head*, as all the spirituall preheminences, prerogatives, authoritie, and Iurisdiction graunted by the Parliament to King *Henry*, and exercised by him, belonged in like manner to the Queene his daughter, her heyres, and successors, and consequently, to his Maiesty that now is.

Spirituall  
Iurisdic-  
tion gra-  
nted to Q.  
Elizabeth  
by the  
Parlia-  
ment.  
An. 1.  
Elizab.  
6. 1.

52. Besides that, the Parliament granted also expressly to the Queene spirituall authority, ordaining that such *Iurisdiction*, *Priviledges*, *Superiorities*, *Preheminences* spirituall or ecclesiasticall, as by any spirituall or Ecclesiasticall power, or authority hath heretofore bin, or may lawfully be exercised, or vsed for the visitation of the ecclesiasticall state, or persons, & for the reformation, order, and correction of the same, and of all manner of errors, heresies, schismes, abuses, offences, contempts, and enormities shalbe forever united, and annexed to the Imperiall Crowne of this Realme. Thus farre the Statute; which you see annexeth to the Crowne all such spirituall, and ecclesiasticall power, or Iurisdiction as may lawfully be exercised in the visitation of Ecclesiasticall persons and the reformation of heresies &c.

53. Moreover it was also granted to our Kings, that they should have power not only to giue licence by their Letters Patents to consecrate Bishops, but also to grant Commissions in certaine cases, to giue all manner of such *Licences*, *Dispensations*, *Compositions*, *Faculties*, *Grantes* &c. For causes not being contrary to the Scripture, and Lawes of God as heretofore hath bin vsed, and accustomed to be had, and obtayned at the Sea of Rome: all which power must needs be granted to be meere spirituall, besides that it was declared by

a statute of King Edw. the 6. That all authority of iurisdiction spirituall, and temporall, is derived and deduced from the Kings Maiesty as supreme head of the Churches, and Realmes of England, and Ireland, and so iustly acknowledged by the Clergy of the said Realmes. Whereby it appeareth evidently that the King according to these Lawes and statutes (yea and by the confession and acknowledgement of all the English Clergy) not only hath spirituall authority, power, and iurisdiction, but also is the very fountaine and spring, from whence it floweth to all Bishops and Clergy in his dominions. Whereupon it followeth that if there be any spirituall iurisdiction and power in the Church, and Clergy of England, the same is much more in the King then in them, seeing it is deduced and deriued from him, to the Church, as from the head to the body.

An. r.  
Edward.  
6. c. 2.  
All the  
Spiritual  
Iurisdic-  
tion and  
authori-  
tie of the  
Clergy of  
England  
declared  
by a sta-  
tute to be  
deriued  
from the  
Prince.

54. Now then this being most evident, how doth M. Andrewes his doctrine agree with this? seeing he teacheth that the King is *no otherwise ouer the Church*, (that is to say) he hath no power or authority ouer it, but as a *foster-father and a tutor*, *we eam nutriat et defendat* that he may nourish and defend it, which as I haue said, all Catholike Princes do, and Pagan Princes may do without any spirituall power at all. So that you see M. Andrewes depriueh his Maiesty of all the spirituall authority and iurisdiction, which the Parliament hath given him. And the like he doth also in other places, where he ouerthroweth the Kings Ecclesiasticall Supremacy in other manner; for whereas the Cardinall obiecteth *Caluins* doctrine, that no man ought to be called *Head of the Church*, M. Andrews saith that *Caluin* indeed did not like it *quo sensu Papa &c.* in the sense that the Pope is called the Ministeriall head,

M. An-  
drewes  
depriveh  
the Kings  
Maiesty  
of all the  
spirituall  
authority  
that the  
Parlia-  
ments  
haue gi-  
uen him

but



but I know saith he, it would not dislike Calvin in the sense that Saul was head of the Tribes of Israel, and so also the head of the Tribe of Levi: so he. Giving to vnderstand that Kings are heades of the Church, in no other sense then as Saul was head of the Tribe of Levi.

55. Whereupon it followeth, that Kings are neither heads of the Church, nor yet have any authoritie at all over it; for that Saul had none over the tribe of Levi, which (as I have shewed in the (a) first Chapter of this adioynder, and much more amply in my (b) supplement) was by the expresse commaundement of God exempted from the temporall and politicall state, in such sort, that the *Levites* were not so much as to be numbred (c) amongst the people, being Gods owne portion, (d) part, and inheritance, and given by him for a gift (saith the (e) Scripture) to Aaron and his children, so as the temporall Magistrate had nothing to doe with them. And although it should be graunted that Saul was head of the Tribe of Levi, as well as of the rest, it would not follow, that he was their spirituall head, it being manifest, that all the spirituall authority and iurisdiction in the lawe of Moyses resyded in the *Priests*, and especially in the high Priest, as I have proued at large in my (f) supplement, where I have also shewed (g) that King Saul had no lawfull power and authority either spirituall or temporall over the person of the high Priest, as it appeared, in that his owne naturall subjects (who knew the law of God) refused to obey him when he commaunded them to kill *Achimelech* the high Priest, which therefore he caused to be done by *Doeg* the *Idumean*, who being a stranger, and not knowing the law of God, or condemning it (and representing, as *S. Augustine* testifieth

(a) See before chap.

2. nu. 13.

(b) suppl.

c. 1. nu. 18.

19. & seq.

(c) Num.

2.

(d) Deut.

30. & 18.

(e) Nu-

mer. 8.

(f) Suppl. c.

2. from nu.

10. 10 53.

(g) *ibid.*

nu. 51. 52.

K. Saul had no authority over the hygh Priest.

S. Aug. in psal. 51.

fietk

fieth, the Earthly Kingdome and societie of wicked men) executed his tyranicall and sacrilegious commaundement.

56. Therefore whereas M. *Andrewes* signifieth that our Kings are *Heades* of the Church of God in *England*, as *Saul* was head of the tribe of *Leui*, he alloweth them no authority at all ouer the Church, neither spirituall nor temporall; for that, as I haue sayd, the *Leuiticall* tribe was wholly exempt from the temporall state, and subiect only to the high Preist: and albeit *Saul* was truly head of all the other tribes, yet he was only their temporall head, and had no other but temporall power ouer them. And therefore M. *Andrewes* doth also by this example deprive his Maiestie (if not of all authority) at least of all the spirituall power and iurisdiction which our Parliaments haue graunted him.

57. To this may be added also his doctrine in his *Tortura Torti*, where he saith, *Nos Principi censuræ potestatem non facimus*; we doe not graunt the power of censure to the Prince, whereby he taketh from the King all that ample authority aboue mentioned, wch is annexed to the Crowne by the statutes aforesayd, to wit, all such Iurisdiction, priuiledges, superiorityes, and preheminences spirituall & Ecclesiasticall, as by any Spirituall or Ecclesiasticall power hath heretofore byn, or may lawfully be exercised or used for the visitation of Ecclesiasticall persons, & the reformation and correction of errors, heresies, and abuses &c. In which wordes (being the wordes of the Statute) no man can deny but that all manner of Censures are comprehended, without the which, heresies & abuses can neuer be sufficiently corrected, & reformed; & therefore if the Prince thought good to excommunicate any ob-

*Andr. Tort. Torti. p. 151.*

*An. 26. Hen. 8. c. 1. & an. 1. Eliz. ca. 1. The King might (according to the statute) excommunicate an heretyke, as well as any Bishop.*



but I know saith he, it would not dislike Calvin in the sense that Saul was head of the Tribes of Israel, and so also the head of the Tribe of Levi: so he. Giuing to vnderstand that Kings are heades of the Church, in no other sense then as Saul was head of the Tribe of Levi.

55. Whereupon it followeth, that Kings are neither heads of the Church, nor yet haue any authoritie at all ouer it; for that Saul had none ouer the tribe of Levi, which (as I haue shewed in the (a) first Chapter of this adioynder, and much more amply in my (b) supplement) was by the expresse commaundement of God exempted from the temporall and politicall state, in such sort, that the *Leuits* were not so much as to be numbred (c) amongst the people, being Gods owne portion, (d) part, and inheritance, and giuen by him for a gift (saith the (e) Scripture) to Aaron and his children, so as the temporall Magistrate had nothing to doe with them. And although it should be graunted that Saul was head of the Tribe of Levi, as well as of the rest, it would not follow, that he was their spirituall head, it being manifest, that all the spirituall authority and iurisdiction in the lawe of *Moyse* resyded in the *Priests*, and especially in the high Priest, as I haue proued at large in my (f) supplement, where I haue also shewed (g) that King Saul had no lawfull power and authority either spirituall or temporall ouer the person of the high Priest, as it appeared, in that his owne naturall subiects (who knew the law of God) refused to obey him when he commaunded them to kill *Achimelech* the high Priest, which therefore he caused to be done by *Doeg* the *Idumean*, who being a stranger, and not knowing the law of God, or condemning it (and representing, as *S. Augustine* testifieth

(a) See before chap.

2. nu. 13.

(b) suppl.

c. 1. nu. 18.

19. & seq.

(c) Num.

2.

(d) Deut.

10. & 18.

(e) Nu-

mer. 8.

(f) Suppl. c.

1. from nu.

10. to 53.

(g) ibid.

nu. 51. 52.

K. Saul had no authority ouer the hygh Priest.

S. Aug. in psal. 51.

fietk

fieth, the Earthly Kingdome and societie of wicked men) executed his tyranicall and sacrilegious commaundement.

56. Therefore whereas M. *Andrewes* signifieth that our Kings are *Heades* of the Church of God in *England*, as *Saul* was head of the tribe of *Leui*, he alloweth them no authority at all ouer the Church, neither spirituall nor temporall; for that, as I haue sayd, the *Leuiticall* tribe was wholly exempt from the temporall state, and subiect only to the high Preist: and albeit *Saul* was truly head of all the other tribes, yet he was only their temporall head, and had no other but temporall power ouer them. And therefore M. *Andrewes* doth also by this example depriue his Maiestie (if not of all authority) at least of all the spirituall power and iurisdiction which our Parliaments haue graunted him.

57. To this may be added also his doctrine in his *Tortura Torti*, where he saith, *Nos Principi censuræ potestatem non facimus*; we doe not graunt the power of censure to the Prince, whereby he taketh from the King all that ample authority aboue mentioned, which is annexed to the Crowne by the statutes aforesayd, to wit, all such Iurisdiction, priuiledges, superiorityes, and preheminences spirituall & Ecclesiasticall, as by any Spirituall or Ecclesiasticall power hath heretofore byn, or may lawfully be exercised or used for the visitation of Ecclesiasticall persons, & the reformation and correction of errors, heresies, and abuses &c. In which wordes (being the wordes of the Statute) no man can deny but that all manner of Censures are comprehended, without the which, heresies & abuses can neuer be sufficiently corrected, & reformed; & therefore if the Prince thought good to excommunicate any obstinate

*Andr. Tort. Tort. ii. p. 151.*

*An. 26. Hen. 8. c. 1. & an. 1. E. 6. c. 1. The King might (according to the statute) excommunicate any heretyke, as well as any Bishop.*



(d) *Supra*  
nu. 53.

stinat heretike he might ( according to this Statute ) do it as well or better then any Bishop in his Realme , seeing that no Bishop can doe it otherwise then by the authority and iurisdiction which he hath from the Prince , as I haue (d) declared before out of the Statute; neither could the Prince giue it to any other , if he had it not truly and properly in himselfe , in whose person the same must needs principally reside , seeing that by the expresse words of the Statute, *it is vnitied and an-*

The King  
could not  
giue the  
power of  
censure to  
other if he  
had it not  
in him-  
felfe ,

*nexed to the Imperiall Crowne of England*, for what right, Power , or Iurisdiction soeuer is in the Crowne , the same must needs be vnderstood to be principally and most properly in the Prince .

See suppl.  
c. 6: nu. 61.

58. Whereby it is manifest that the Kinges of England may according to this Statute , not only giue all manner of Iurisdiction ( wherein all kind of *Censures* are included ) but also exercise the same themselves if it please them , as in lyke case they might ( yf they thought it conuenient ) do and exercise the acts of all the *ciuill* offices in the common wealth , as well as the officers themselves , who haue their Power and Iurisdiction from them , as I haue signified more at large in my Supplement vpon the lyke occasion ministred by M. Barlow , and therefore M. Andrews denying the *Power of Censures* to the King , denyeth him the Royall prerogatiue , and supreme spirituall authority where-with our Parliaments haue indued him : whereupon it followeth directly that he is neither *good subiect* nor *good English Protestant* . For seeing he abridgeth his Maiesties authority , denying his Ecclesiasticall Supremacy in the sense and maner that our late Parliaments haue ordayned the same , he cannot be accounted a *good subiect* .

M. An-  
drews  
neyther  
good Sub-  
iect nor  
good En-  
glish Pro-  
testant .

59. And if he say that by this argument, I confesse that we our selues are no good Subiects, because we deny the Kings Ecclesiasticall Supremacy, he is to vnderstand, that the case betwixt him and vs, is farre different; for, we deny it only of meere conscience, because we hold our selues bound to belieue, *as a matter of faith*, that *S. Peter* and his successors are supreme heades of the Church ( being a doctrine deduced from our Sauours expresse words and commission giuen to *S. Peter*, acknowledged by the vniforme consent of the ancient Fathers, and confirmed by the continuall practise of the Church, euen from *S. Peters* time to these our daies, as I haue proued sufficiently throughout this Treatise, ) in which respect we haue great reason to say with *the Apostles*, *oportet magis obedire Deo, quam hominibus*, and to giue our liues, rather then to offend God, and our consciences, in the deniall of such an important article of our faith, to the euerlasting damnation of our soules. But *M. Andrews* holding the Kings Supremacy to be no article of *faith*, or beliefe, but only a matter of *perswasion*, ( which passeth not the boundes of *probability* ) hath no such cause and obligation to deny it, as we haue, and yet neuerthelesse ( vnder the colour and pretence to defend it ) he doth so extenuate and abase it, that he maketh it nothing, but an *externall, humane and meere temporall* authority, and consequently as any Pagan Prince may exercise, as well as a Christian.

A great difference to be noted betwixt *M. Andrews* his deniall of the Kings supremacy and ours.

*Act. 5.*

*M. Andrews* hath no such obligation to deny the Kings supremacy, as we haue.

*M. Andrews* lyke to a treacherous friend or a preuaticating aduocate,

60. And therefore he dealeth therein no otherwise then one who being chosen by his friend to maintaine his quarrell, draweth his sword with pretence to defend him, and giueth him a deadly wound behind his backe: or like to some preuaticating Aduocate, who

being



M. Andrews  
doth vnderhand  
betray the  
Kings  
cause.

being hyred to defend a cause, pleaderth for the aduerse party: for so doth he, who being specially chosen by his Maiesty, to defend and maintaine his *Ecclesiasticall Supremacy*, doth couertly, and vnderhand betray him, depriuing him of all the spirituall power that the Parliament hath giuen him, and leauing him only the bare title without the effect; which kind of dealing, if it were but amongst frendes and equals, were no lesse then *treacherous* and *perfidious*, and therefore what it is in a subiect towards his Prince, especially in a man so much honored & aduanced by his Maiesty, as *M. Andrewes* hath bin, I leaue it to the iudgement of any indifferent man, but sure I am it cannot be counted the part of a good subiect.

Why M.  
Andrewes  
is no good  
English  
Protestant.

See cōsti-  
tut. and  
Canons  
Ecclesi-  
asticall,  
printed  
by Rob.  
Barker,  
Anno.  
1604.  
Can. 2.

61. Neither can he be thought to be a good English Protestant, for who knoweth not that the *English Protestant* differeth from all other *Protestants* of other Nations, especially in holding and maintayning the Ecclesiasticall and spirituall Supremacy, that our Parliament first gaue to King *Henry* the 8. which you see *M. Andrews* doth not, who (as I haue said) hath so pared, shaued, and abridged it, that he hath made it nothing in effect, at least much lesse, and of farre other condition then the Parliament ordayned it. Whereby he is not only subiect to the penalties of the Parliamentall statutes, as a Traytor, but also incurreth the censure of excommunication imposed by a late Synodall constitution of the Bishops and Clergy of the Prouince of *Canterbury*, vpon such, as impeach in any part, (saith the Canon) *his Maiesties Regall supremacy in Ecclesiasticall causes, restored to the Crowne by the Lawes of this Realme therine established*, and so strickt is the Canon against such persōs, that it ordayneth further, that they

they being excommunicated ipso facto, shall not be restored, but only by the Archbishop, after their repentance, and publike reuocation of their wicked error. So as this Canon, and all the rest made in that Conuocation, being authorized by his Maiesty, and published by his Regall authority, vnder the great Seale of England, I remit to the iudgment of all true English Protestantes, whether M. Andrews hauing incurred the censure of this Canon (and being consequently cut off from the vnion of their Congregation) can be a member of their body, or any other to them, then an *Ethnick*, or a *Publican*, vntill he haue publikly reuoked his error, and be absolued, and restored by the Archbishop.

62. And no maruell, seeing that he is (as it seemeth) so farre from being an *English Protestāt* (whatsoeuer he hath ben hertofore) that he is now turned flat *Puritan* in this point, allowing the King no more power ouer the Church then to mayntayne, and defend it, which is the very doctrine of the *Puritans*, who therfore do willingly sweare obedience to their Princes for the defence, and conseruation of the Church, as it appeareth by the Oath of the *Puritans* in *Scotlād*, who sweare thus: *Quoniam percepimus Ecclesie, & religionis nostrae tranquillitatem &c.* Forasmuch as we perceiue that the tranquillity, & stability of our Church, and religion doth depend on the health, and good gouernment of his Maiesty, as of the comfortable instrument of gods mercy, granted to the Realm for the conseruation of the Church, and the administration of iustice amongst vs; we do couenant, and promise with our hart, vnder the same Oath, subscription, and penalties, to defend his person, authority,

M. Andrews seemeth to be turned Puritan, in the point of the K. Supremacy.

The Oath of the Puritans of Scotland, set forth in the year 1581.



rity, and dignity, with our goods, bodies, and lives, for the defence of the Gospell of *Christ*, and the liberty of our Countrey.

What  
difference  
may be  
noted be-  
twixt M.  
Andrews  
and the  
Puritans.

Both Ca-  
tholikes &  
Puritans  
are better  
Subiects  
then M.  
Andrews.

63. Thus sweare they, and no more teacheth *M. Andrewes* in substance, granting no other power to Kings ouer the Church, then they do, to wit, that Kings are but as *Foster-fathers*, & *defēders* of it. Wherin neuerthelesse this difference may be noted betwixt the *Puritans* and him, that they do belieue it as a matter of faith (no lesse then we) whereas *M. Andrewes* is on-ly perswaded that it is true, seing that he placeth ther- in the Kings Ecclesiasticall *Supremacy*, which he hol- deth to be no matter of fayth, and therefore if the said *Supremacy* consist only in the defence of the Church, (as it doth according to his doctrine) then both we, and the *Puritans* are better subiects then he, because we belieue the same to be a matter of faith, and con- sequently do think our selues bound in conscience to maintaine it, though it be with losse of our liues, wher- as he taking it to be but only a matter of perswasion, will not, by all liklyhood, loose six pence to defend it.

(a) Card.  
*Apol. ca.*  
1. pag. 10

(b) Andr.  
c. 1. p. 30. §.  
*Postremo.*

64. Furthermore to shew that he doth truly *Puritanize* in the point of the *Supremacy*, it is to be vn- derstood, that whereas the (a) Cardinall obiecteth out of the *Basilicon Doron* of his Maiesty, that the *Puritans* do not admit the Kings Ecclesiasticall primacy, because they introduce a certaine parity into the Church, he (b) an- swereth that albeit they maintayne a parity amongst themselves (reiecting the distinction of degrees of By- shops aboue Ministers or of one Minister, aboue ano- ther) yet they doe not hold, that there is any parity betwixt the King, and them, but do admit and ac- knowledg his *Supremacy* ouer them; thus teacheth *M.*

*An -*

*Andrews*, and addeth presently after in the (c) next paragraph, that wheresoeuer the Religion is reformed, *(c) Ibid 6.*  
*the supreme temporall Magistrats haue this Power, euen Nec ha-*  
*this selfe same, which the King hath.* So he, whereupon bet.  
 two things may be evidently gathered. The one, that  
 the *Puritans* haue the same doctrine concerning the  
*Ecclesiasticall primacy* of temporall Princes, that is  
 taught in all the reformed Churches, which indeed  
 they also affirme of themselves. The other is, that the  
 King hath no other *Ecclesiasticall power* but the self same  
 that the *Puritans*, and all the reformed Churches doe  
 graunt to their temporall Magistrate.

65. But what the *Puritans* teach concerning *See c. 6.*  
 this point, you heard in the last Chapter by the testi- *n. 78. 79.*  
 mony of *M. Rogers*, approued, and warranted by all  
 the Cleargy of *England*, to wit, that *Princes must be ser-*  
*uants to the Church, subiect to the Church, submit their*  
*Scepters to the Church, and throw downe their Crownes be-*  
*fore the Church, and that (as Beza testifieth) they can-*  
*not be exempted from this diuine domination of the presbi-*  
*tery;* whereupon I gather two things, the one, that  
 the Supremacy which (as *M. Andrews* saith) the *Pu-*  
*ritans* do acknowledg in the King, is to be vnderstood  
 only in temporall matters, wherein they doe indeed  
 admit him to be theyr supreme head, and Gouvernour,  
 though (as you see in *M. Rogers*) they hold him in  
 spirituall matters to be wholly subiect to the *Presbitery*.  
 The other is, that all the reformed Churches are also  
 of the same mynd, seeing that they professe the same  
 doctrine concerning the Kings Ecclesiasticall supre-  
 macy, that the *Puritans* doe, as *M. Andrews* himselfe  
 confesseth: whereupon it also followeth that the Kings  
 Maiestie hath no spirituall power, or authority at all  
 ouer

The Pu-  
 ritans do-  
 ctine co-  
 cerning  
 the Kings  
 subiectio-  
 to their  
 Presby-  
 tery.



ouer the *English Church*, seeing that ( by *M. Andrewes* his owne confessiō ) he hath no other power but that which the *Puritans* and the reformed Churches doe admit in their temporall Princes .

The pre-  
tended re-  
formed  
churches  
do not al-  
low in tē-  
porall  
Princes  
any such  
spirituall  
authority  
as our  
Parlamēts  
haue grā-  
ted to our  
Kings.

*M. An-  
drews* pro-  
fessing the  
doctrine  
of the  
*Puritans*  
and refor-  
med  
Churches  
concer-  
ning the  
Kings  
suprema-  
cy denieth  
it to be  
spirituall.

66. Besides that, albeit we should grant, that the *Puritans* and reformed Churches do allow the tēporall Magistrat to haue some power, and authority in Ecclesiasticall matters, yet it is euident that they do not allow them that *spirituall Iurisdiction and authority*, which our Parliaments haue granted to our Kings, to wit, that all the spirituall power of the Church shall reside principally in them, and is to be deduced from them to the Church, as from the head to the body, & that they may giue *Dispensations*, *Licences*, and *Faculties* in matters of Conscience, make Ecclesiasticall Lawes, giue Commissions to consecrate Bishops, to excommunicat, interdict, suspend, censure, to visit & correct all Ecclesiasticall Persons, and to reforme all heresyes, and abuses: this I say being a meere spirituall power, and exercised by our Kings in *England* ( according to the grant of the Parliament ) is not admitted, and much lesse practized in any of the reformed Churches, as all those know, who know any thing of their doctrine and practise .

67. Therefore wheras *M. Andrews* saith, that as well the reformed Churches as the *Puritans*, do grant the self same authority to the temporall Prince, which our King hath, and exerciseth in *England*: he sheweth euidently that in his opinion his Maiesty hath no such spirituall iurisdiction, and authority as hath bin granted him by our Parliament, for that ( as I haue said ) the *Puritans* & reformed Churches ( whose doctrine in this point he approueth ) do not acknowledg any such  
spiritual

Spirituall authority in temporall Princes, but only a temporall power, and obligation to mayntayne, and defend the Church, so farre forth as the same hath need of *externall, and humane helpe*, assistance, or *defece*, which is indeed the self same, & all that *M. Andrews* (as you haue heard (b) before) alloweth to the Kings Maiesty, when he saith, that he is no otherwise ouer the Church, but as a *foster-father & a tutor* to nourish and defend it, and that the question of the Kings Ecclesiasticall supremacy concerneth (c) only the externall gouernment of the Church, so farre forth as it requireth, and admitteth humane help and authority. So that you see *M. Andrews* is not in this point an English Protestant, but rather a flat Puritan.

(b) *supra*  
nu. 47.

(c) nu. 37.

*M. Andrews* no English Protestants but a flat Puritan.

68. And if this be now the common opinion of the Protestants in England (as *M. Andrews* would haue vs to suppose) we may more truly say of them, then he said of the Puritans, *dies diem docuit, & ex eo facti equiores recognouerunt errorem suum*: time hath taught them more wit, and so now they haue recanted their error. And no meruaile, seing that their former doctrine is of it selfe so absurd, & hath bin so canuassed, & battered by *Catholicks*, that they are worthely ashamed of it, especially such of the as haue any learning, or shame at all, for some no doubt there are of the ministry, that will not stick to defend it, or any thing els, how absurd soeuer it be, amongst whom *M. Barlow* may go for one, who in his Preambler Epistle to the ministers of Scotlād, which I haue mentioned before vpon another occasion) is not ashamed to make the Pagan, and Infidell Emperours supreme heades of the Church, in the time of the Apostles, saying that *S. Paul* appealed to *Casars* iudgment as the supreme,

The learned English Protestants ashamed of their wretched doctrine concerning the Ecclesiasticall supremacy of temporall Princes.

See before  
nu. 35. 6.  
chap. 6.  
nu. 77.



Wheras Papists and Puritans will haue the King to be but an honorable member, not a chief gouernour in the Churches of his dominions. So he.

69. Wherein two things are to be noted, the one that he doth ridiculously make the Pagan Emperours the chief members, that is to say, the heads, or gouernours of the Church, who neuertheles being Idolatours, could not be so much as the meanest members thereof. The other, that he seemeth to make the Kings Maiesty no other wise chief gouernour in the Church, then they were, albeit I think he will not be so absurd, as to acknowledge any spirituall authority in the, seing they were altogether vncapable therof, being as I haue sayd, Idolatours, enemies, and violent persecutors of the Church, and faith of *Christ*. So as herby it appeareth that he also concurreth with *M. Andrews* to depriue his Maiesty of all the spirituall iurisdiction, and authority which the Parliaments haue grāted to our Kings, and that consequently they are both of them in one predicament of disloyalty towards his Maiesty, and defection from the wonted *Protestantisme of England*, in the point of the Kings Ecclesiasticall Supremacy.

M. Barl.  
seemeth  
to make  
the King  
head of  
the  
Church  
no other-  
wise the  
as the Pa-  
gan Em-  
perours  
were.

70. Now then to conclude concerning them both, & all the premises, thou hast seene, *good Reader*, how well these two Prelats of the English Church do simbolize, & agree, not only in seeking to delude their Readers with dyuers lyes, fraudulent shifts, and deuises, but also in betraying their owne cause, and fortifying ours; which is so euident in them both, that they may well be accounted the most harmles, or rather the most propitious enemies that euer the Catholikes had, and therefore may in some sort be compared to the *Scorpion*

pion, which being a most venomous Serpent, yieldeth a sufficient remedy against his owne poison, and so do they; for albeit they are replenished with venom, and malignity, yea and sting somtimes most maliciously, (not with solid arguments, but with spitefull gibes, and contumelious iests) yet their malice doth commonly carry with it the remedy of it selfe, being for the most part so manifest, and accompanied with such apparant fallhood, and euident folly, that no man of learning, and consideration can receiue any harme thereby, but rather great benefit by the discovery of their imbecility, & the weakenes of their cause. Seing they cannot otherwyse defend it, then by such contumelious, and malicious proceedings.

M. Barlow and M. Andrews, like to the Scorpion, and why.

71. Infomuch that the learned strangers, who read *M. Andrewes* his booke in latin, and do consider withall the speciall choyce that the English Clergy hath made of him to mayntayne the combat against Cardinall *Bellarmino*, in the eye, and view of the Christian world, do exceedingly wonder, as well at the penury of learned Deuines in *England*, as at their want of iudgment in venturing the credit of their cause, vpon so weake a Champion, whose valour consisteth in nothing els, but in certayne Thraasonicall braggs, Satyricall scoffes, and a vayne presumption of his latin stile; which neuertheles seemeth to learned men more fit for a Comickall, or Satyriall Poet, the for a Doctor of Diuinity; wherein also they obserue such obsurdity, that they hold it for no lesse vicious in a Deuine writing of matters in controuersy, then it would be in an Orator or Aduocat pleading a cause, in whome nothing is more requisit, then perspicuity: and therefore *Quintilian* greatly reprehendeth such as affecting an

The opinion of the learned strangers concerning *M. Andrewes* his bookes against Cardinall *Bellarmino*.

*M. Andrews* generally disliked for his obscurity.



extraordinary breuity, *necessaria subtrahunt verba &c.* do leaue out, saith he, necessary words. And (as if it were sufficient that they know their owne meaning) care not whether others vnderstand them or no. So sayth *Quintilian*.

M. Andrews compared for his obscurity to a fish called a Cuttle.

*Phyn. l. 9. ca. 29.*

72. And truly the same is so well verified in M. Andrews that he may iustly say with the Poet *dum breuis esse laboro obscurus fio*, whyles I labour to be brieft I become obscure, in so much that he is farre more easy to be confuted, then vnderstood, seeming somtymes rather to propound riddles, then to argue or discourse; which he doth (perhaps) of purpose to the end that being obscure, and ambiguous he may alwayes haue some starting hole, or other, when he is pressed by his aduersary; not vnlike to a fish (called in latin *sepia*, in English a Cuttle) which when she is in danger to be taken casteth out a kind of black licour lyke inke, wherwith she obscureth, and troubleth the water in such sort that she cannot be seene, and so the more easily escapeth.

73. Neuertheles M. Andrews reapeth not the like benefit by his obscurity, being discovered where-soeuer he lurketh, and taken tardy at euery turne, whereof sufficient experience hath bene seene in these few points of his booke, which I haue had occasion to handle, being only such as are incident to matters treated in my Supplement, besydes dyuers others of the same sort, which I am forced, for lack of time, to omit, wherein I might much more amply haue displayed his insufficiency, falsity, and folly: and therefore I leaue it to thee good Reader, to imagin what a number of absurdities, lyes, frands, and corruptions his whole worke would affoord, if it were well examined.

74. But

74 But now to end in no lesse charitable man-  
ner with him, then I did with M. Barlow, I will only  
wish him well to consider those few aduyfes which I  
gaue to M. Barlow in the 8. last paragraphs of my  
*Supplement*, and to take them also as meant, and given  
to himselfe, to the end he may seriously reflect vpon  
them, & specially vpon his vayne endeauours, and  
lost (c) labour in impugning the *Apostolike Roman Sea*,  
weyghing withall in what a dangerous, and mise-  
rable state he standeth, so long as he is separated from  
the vnion therof, which I haue there (d) euidently she-  
wed by the testimony of the most ancient, and holy  
Fathers. Almighty God ( of his infinit mercy ) open  
his eyes that he may see it, and duly ponder our Sau-  
ours most important aduyse, & golden lesson (f) *Quid*  
*prodest homini &c.* What doth it profit a man, if he  
gayne all the world, and loose his owne soule?

A good  
aduyse for  
a frendly  
farewell  
to M. An-  
drews-  
(b) *Se sup*  
*ca. 8. nu.*  
*100. & seq*  
(c) *Ibid.*  
*nu. 103.*  
*& 104.*  
(d) *Ibid.*  
*nu. 105. &*  
*seq.*

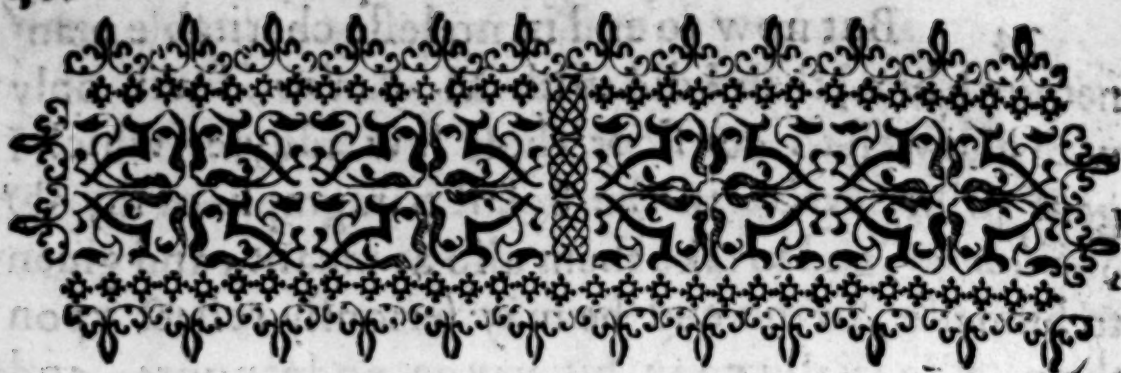
(f) *Mat. 16.*  
*Mar. 8.*

F I N I S.

P p p 3

A N





A N

## A P P E N D I X

T O V C H I N G

*A Register alleadged by M. Francis Mason, to proue*

T H A T

*The first Protestant Bysshops, in the reigne of Queene Elizabeth, had a lawfull Consecration.*

Touching  
the cause  
and sub-  
iect of  
this Ap-  
pendix.

**T**HIS Adioynder being printed, and some copyes ready to be diuulged, it was my chance to vnderstand by a Letter written to a frend of myne, that one *M. Mason* hath lately published a Book, wherein he pretédeth to answere the Preface to *Fa. Persons* his Discussion, especially concerning one point treated therein, to wit, the Consecration of the first Protestant Bishops in the raigne of *Queene Elizabeth*: & further, that he indeauoureth to proue their consecration by a *Register*, testifying that

4. Bi-

1. Bishops consecrated *M. Parker*, the first Archbishop of *Canterbury* in the said *Queenes* dayes; whereupon, if it be true, it must needs follow that all other Bishops consecrated after him, and his successors, euen vntill this day, haue some more shew of lawfull consecration, and succession, then the Catholickes haue hitherto known or imagined.

2. And therefore for as much, as not only the Authour of the Preface to *Fa. Persons* his Discussion, but also my selfe in my *Supplement*, and in this *Adioynder* haue constantly denyed, that they had any such consecration, I thought good to stay the publication of this *Adioynder*, vntill I had added therto this briefe Appendix concerning *M. Masons* pretended Register, lest otherwise *M. Barlow*, and *M. Andrewes* may hold me to be sufficiently answered by *M. Mason*, and remit me to his Register for that point. Thou shalt therefore vnderstand, *Good Reader*, that this our exception, touching the lawfull vocation, and Consecration of the first Protestant Bishops in the late *Queenes* dayes, is not a new quarrell now lately raised by vs two only, ( I meane the Authour of the foresaid Preface, and my self ) but vehemently vrged dyuers tymes heretofore by many other Catholykes many yeares ago, yea in the very beginning of the late *Queenes* reygne, as namely to omit others, by the two learned Doctors *Harding*, and *Stapleton* in theyr bookes against the *Apology of the Church of England*, *M. Iewell*, and *M. Horne*, whome they pressed mightily with the defect of due vocation, and consecration, vrging them to proue the same, and to shew how, and by whome they were made Priests, and Bishops.

3. To which purpose *M. D. Harding* in his confutation

See Suppl.  
p. 108. n. 1  
Adioynder  
ca. 10. n. 1  
35.

The exception taken by Catholicks to the first Protestant Bishops in Q. Elizabeths dayes, is no new quarrell.



**D. Hard.** tutation of the *Apology*, speaking to *M. Jewell* the pre-  
*confut. of* tended Bishop of *Salisbury*, and hauing already pro-  
*the Apo-* ued, that he had no succession in his Episcopall functi-  
*log. par. 2.* on from the Apostles, sayth thus: Therefore to goe from  
*fol. 59. prin-* your succession, to your vocation, how say you Syr? You  
*ted an.* beare your selfe, as though you were a Bishop of *Salisbury*;  
*Dom. 1565.* but how can you proue your vocation? By what authority  
*D. Har-* usurp you the administration of doctrine, and Sacraments?  
*dings cha-* What can you alledg for the right, & proof of your ministry?  
*leng to* Who hath called you? Who hath layd hands on you? By  
*M. Jewell* the consecration of the first  
*cōcerning* Protestant Bishops. *Who hath sent you &c.* So he.

4. In lyke manner *M. Doctor Stapleton* in his  
*D. Staplet.* answer to *M. Jewells* booke intituled, *A reply &c.* saith  
*return of* thus: How chanced then *M. Jewell*, that you and your  
*yntru. fol.* fellowes bearing your selues for Bishops, haue not so much  
*130. lin. 26.* as this congruity, and consent, I will not say of the Pope,  
*D. Staple-* but of any Christian Bishop at all throughout all Christen-  
*tons cha-* dome, neyther are lyked, and allowed of any one of them  
*leng to* all, but haue taken vpon you that office without any imposi-  
*M. Jewell,* tion of hands, without all Ecclesiasticall authority, with-  
*and M.* out all order of Canons and right? I aske not who gaue you  
*Horne* Bishoprikes, but who made you Bishops &c. So he. Who  
*touching* also in his *Counterblast* against *M. Horne* the preten-  
*their cōse-* ded Bishop of *Winchester*, saith to him thus: It is not  
*cration.* the Princes only pleasure that maketh a Bishop, but there  
*Idem coun-* must be both free election, without eyther forcing the Clergy  
*terblast* to a choyse, or forcing the chosen to filthy brybery, and also  
*fol. 301.* there must follow a due consecration, which you, and all  
 your fellowes doe lack, and therefore you are indeed (by  
*An. 1. Eli-* the way to conclude it) no true Bishops, neyther by the law  
*Tab. ca. 1.* of the Church, neyther yet by the lawes of the Realme, for  
 want of due consecration, expressely required by an act of  
 Parliament

*Parliament renewed in this Queens dayes in suffragan Bishops, much more in you.* Thus sayth M. Stapleton, which I haue layd downe at large in his owne words, together with the lyke out of D. Harding before, to the end it may appeare how earnestly they pressed M. Jewell, & M. Horne ( who were two of the first pretended Bishops in Queene Elizabeths tyme ) to shew from whom, and by whom, they had their vocation, and consecration.

5. And what, trow you, was answered thereto? was there any Bishop named who had consecrated them? were there any witnesses alledged of their consecration? was M. Masons register, or any other authentick proof thereof produced, eyther by M. Jewell, or M. Horne? No truly; for as for M. Horne he neuer replyed, or any man for him, for ought I euer heard. And M. Jewell though he tooke vpon him to answer it, yet did it so weakely, coldly, and ambiguously, that he sufficiently fortified and iustified his aduersaries obiection.

M. Horne answered nothing concerning his consecration.

Jewell defence of the Apology pag. 130.

6. For whereas D. Harding had demanded of him how he could proue that he was a Bishop. who had called him, who had layd hands on him, and who had consecrated him; he answered, that he was a Bishop by the free, and accustomed Canonick election of the whole Chapter of Salisbury, but to the question how he was consecrated, or by whome, he answereth no otherwyse, then thus, *Our Bishops are made, saith he, in forme and order, as they haue byn euer, by free election of the Chapter, by consecration of the Archbishop, and 3. other Bishops*, wherein you see, he saith not, *I was made, or wee were made*, by the consecration of the

M. Jewels ambiguous and weak answer touching his lawfull consecration,



Archbishop, and 3. other Bishops ( as he should haue said, to answere directly to the question ) but *our Bishops are made &c.* declaring directly, and truly nothing els, but the custome that then was receiued, and vsed amongst them, for the making of Bishops, which was not denyed, or doubted of by *D: Harding*, neyther was it any thing at all to the purpose, because the same concerned not the institution, and consecration of *M. Iewell* himselfe, or the first pretended Bishops, and much lesse did it concerne the ordination, and consecration of their Archbishop, which as *M. Iewell* could not but know, most imported to be declared.

How  
much it  
imported  
*M. Iewell*  
to haue  
proued  
the conse-  
cration of  
their  
Archbi-  
shop.

7. For albeit it should be true, that the Archbishop, and 3. others consecrated *M. Iewell* himselfe, and the rest, yet if the sayd Archbishop, and those three others, had themselues no consecration, neyther they, nor any other ordayned by them were Bishops; and therefore this was the difficulty which *M. Iewell* should principally haue cleared, as *M. Doctor Harding* afterwards in his *detection* told him roundly, saying thus: *And how I pray you was your Archbishop himselfe consecrated? what 3. Bishops in the realme were there to lay hands vpon him? You haue now vttered a worse case for your selues, then was by me before named, for your Metropolitan, who should giue authority to all your consecrations, himselfe had no lawfull consecration. If you had byn consecrated after the forme, and order which hath euer byn vsed, yee might haue had Bishops out of France to haue consecrated you, in case there had lacked in England. But now there were ancient Bishops ynough in England, who eyther were not required, or refused*

*Doct. Har.*  
*detect. fol.*  
*234. p. 2.*

*refused to consecrate you, which is an evident signe that you sought not such a consecration, as had byn euer vsed, but such a one, whereof all the former Bishops were ashamed. Thus saith D. Harding.*

8. Now then, good Reader, I wish heere certaine thinges to be considered, first, that this controuerfy betwixt *D. Harding*, and *M. Jewell*, was thus debated, as you haue heard, in the very beginning of the *Queenes reygne*, not past 5. or 6. yeares after the institution of those first pretended Bishops, as it may appeare by *Doctor Hardings* confutation of the *Apology*, printed in the yeare of our Lord 1565. and by *Doctor Stapletons Returne of vntruths*, printed the yeare following.

9. Secondly I wish it well to be weyghed, whether it be probable, that these two learned men ( *Doctor Harding*, and *Doctor Stapleton* ) would haue obiected to *M. Jewell*, and *M. Horne*, this defect of their consecration in printed bookes, so confidently, and resolutely, as they did, if they had not bin well assured of it, especially thē, whē their consecration would haue byn so fresh in memory ( if they had byn consecrated at all ) that the denyers of it might haue byn conuincd by multitudes of witnessses to their perpetuall shame.

10. Thirdly, let it be considered, whether *M. Jewell* being expressely demanded, and vrged to shew who consecrated him and his fellowes, would haue answered so irresolutly, ambiguously, and indirectly as he did, if he could haue proued theyr consecration eyther by witnessses, or by Registers, or any other authentickall prooffe; to which purpose it is also to be

Touching  
M. Jewells  
irresolute  
ambigu-  
ous & in-  
direct an-  
swere,



How much it imported the first Protestant Bishops to haue had a publick & most solemn Consecration.

noted, that he made no doubt at all, to speake resolutely, and clearely of his election, because it was true, and euident, that he was chosen by the Chapter of *Salisbury*, & therefore for that point he boldly appealed to *D. Hardings* owne knowledg. And would he not throw you, haue spoken as resolutely & clearely of his consecration, if he could haue produced the lyke proof therof, or any other probability at all? especially seeing that it was the poynt which was the chiefly in questiō? nay would not he haue cried shame on *D. Harding* for denying, or calling in questiō a matter that must needs haue bin most notorious at the s<sup>a</sup>e time if there had bin any such thing at all? For besids that the cōsecratiō of Bishops is allwayes w<sup>o</sup>t to be don in publick, who knoweth not that it greatly imported those new pretended Bishops, for the credit of their cause, & honour of all theyr future Clergy, to haue bene consecrated with all the publicity, and solemnity in the world, if they could haue had any shew of lawfull consecration, espically by 4. Bishops, as *M. Masons* register reporteth?

How im- probably *M. Mason* affirmeth out of his Registers that 4. Bishops consecrated *M. Parker* the first Arch-bishop.

II. Neither can it be imagined that *M. D. Harding* would haue bene so inconsiderate as to demand of *M. Iewell* expressly, *what three Bysshops in the Realme were to lay hands upon him* ( meaning Protestant Bishops ) if there had bene 4. it being a thing whereof neither he, nor any man els could haue bene ignorant at that tyme, if there had bene so many, the persons themselves being then all alyue by all lyklyhood when *D. Harding* wrote this, which was within 6. or 7. yeares after this pretended consecration; at least if any of them should haue bene dead, the memory

mory of them would haue bene so fresh, that *M. Jewell* might, and no doubt would, not only haue named them, but also haue appealed to the knowledge, and testimony of hundreths of witnesses, who must needs haue knowne them, and remembred this pretended Consecration; which was as I haue sayd so constantly denyed by Catholikes at the same tyme, that it highly imported *M. Jewell*, and his fellowes to lay downe their best, and most substantiall, and authentick proofes of it, for the defence of theyr owne honour and credit of theyr whole Clergy and Cause.

How little credit *M. Masons* new-found Register deserueth,

12. This then being so, I report me to the iudgment of any indifferent man, what credit *M. Masons* new found register deserueth, being produced now after fifty and odd yeares to testify this consecration, whereof not so much as any one witnes was named, nor any register pretended by those whom it most imported to proue it, within 5. or 6. yeares after it was supposed to be done.

*Andr. Resp. ad Apol. p. 41. §. proximi.*

*Barl. answ. to a name. Catholike p. 283.*

13. And therefore seeing it pleaseth *M. Andrews* to say of *S. Ephraims* Tomes translated by *Vossius*, that they are *Crypticae fidei*, because they were found in *Crypta ferrata*, and *M. Barlow* in his pleasant humour iesteth at an Authour alledged by *Cardinall Baroni* out of a manuscript, calling him a *Corner-creeper*, and a *Vatican deske-creeper*; as also others of our aduersaries are wont to reiect what soeuer we alledge out of the manuscripts of the *Vatican*, & other Libraries, vpon no better ground, but because they will needes haue an vncharitable, or rather malicious conceipt, and imagination of fraudulent dealing in vs; I hope it will not seeme to any reasonable man,

With how great reason exception is to be take to *M. Masons* Register vntill he shew it to Catholiks, who may giue testimony of it.



vnreasonable, or strange, that vpon so good ground, and reason, as I haue heere declared, I take a mayne exception to this Register of *M. Masons*, vntill he, or some of his fellowes do shew the same to some learned, discreet, and sincere Catholikes, who vpon the view, and due consideration thereof, may giue iudgement, and testimonie of the truth, and validity of it.

What is  
to be con-  
sidered in  
*M. Masons*  
Register to  
make it  
autenticall,

14. For I doubt not but that it will easily appeare, whether it be an olde, and authentically Register, as well by the antiquity of the booke, and letter, and the formalities requisite thereto, as also by the matters antecedent, and consequent to this pretended Consecration. For as there were many things, no doubt, done before, worth the Registering, so also diuers thinges haue passed since in the space of 55. yeares, which wilbe found in their due order & place, whereby the validity of the pretended Register may be the more easily discerned; therefore I say, let it be shewed, and in recompence thereof I promise as well in my owne behalfe, as for other Catholikes heere in *Rome*, that if any English *Protestant* come hither, (as many do dayly) and shall desire to see any manuscript in *Rome* alledged by any Catholike authour, we will procure him ample satisfaction therein, and doe him what other seruice we may, as we are wont to doe to all our louing countrymen that come into these parts; which many Noblemen, and Gentlemen of great reputation, and some of the greatest, (who haue receiued courtesy, and seruice at our hands) may, and no doubt will testify. And thus much I haue thought good to say to *M. Masons* Register in generall, leauing

An offer  
to shew  
any  
manu-  
script in  
*Rome* to  
English  
*Protestants*.

leaving the particuler examination, and answere  
thereof to such Catholikes as shall haue the sight of it,  
and occasion withall to treat of the matter  
which it handleth, as I doubt not, but  
some will haue, ere it be long.

Faultes





## Faultes escaped in the Printing.

Pag. 22. lin. 12. much confirmed by these very places &c. *sic corrige*  
 much confirmed euen by those Fathers, to wit, S. Augustine &c.  
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 16. saying, read *suyng*, Pag. 48. lin. penult. from the subiection of the  
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 75. lin. 18. I haue also shewed, read, where I haue also shewed Pag. 130. lin.  
 11. notice, read, motiue. Pag. 139. lin. 11. schisme; and therby &c. read,  
 schisme, which (as you haue heard) M. Andrewes himself confesseth;  
 and therby &c. Pag. 140. lin. 2. break, read, breaking. Pag. 142. lin.  
 4. fauour, read, feruour. Pag. 143. lin. 13. Power of the Church, read,  
 Pastour of the Church. Pag. 147. lin. 24. *where it is said*, as S. Fulgen-  
 tius S. Augustines scholler and others, *those wordes must be placed in the*  
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 S. Augustine, read, saith of S. Augustine, Pag. 238. lin. 12. which saith,  
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 Pag. 383. lin. 1. When in it is, read, when it is. Pag. 395. lin. 1. quod  
 per, read, quos per. Pag. 418. lin. 21. by noted, read, be noted.

A T A-



A

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